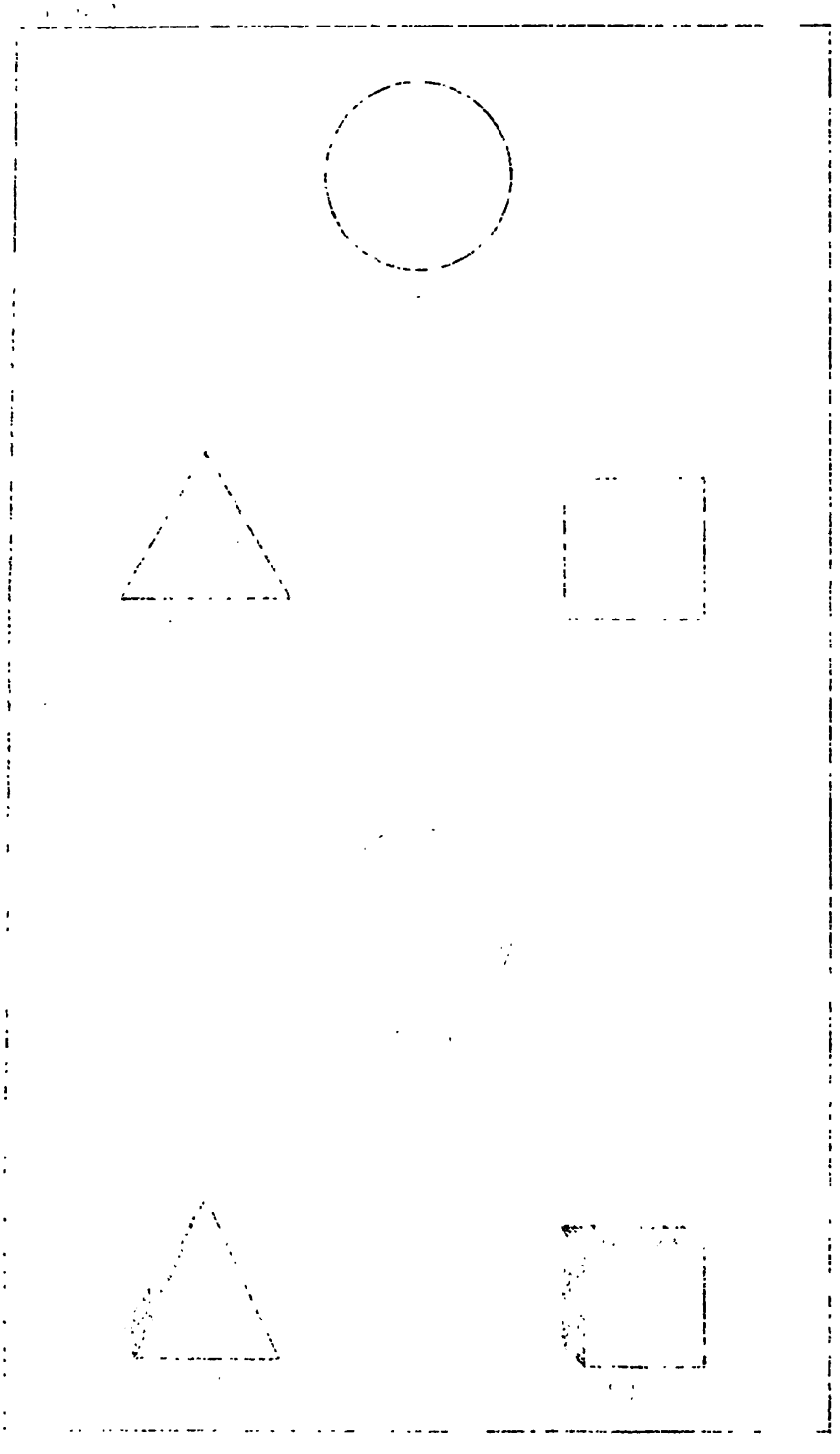
Scientific Structure of the Universe.



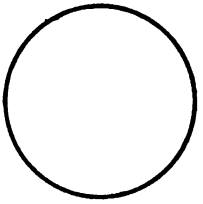


Fig. 1.

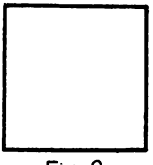


Fig. 2.

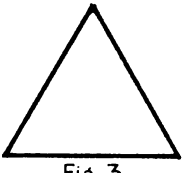
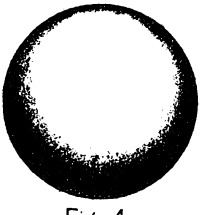


Fig. 3.



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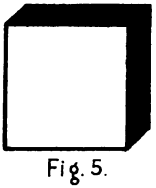

Fig. 5.

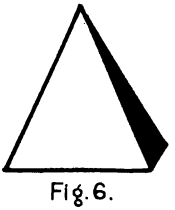

Fig. 6.

JAMES A MONCRIEFF, C.E.

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THE

SCIENTIFIC STRUCTURE

OF

THE UNIVERSE

WITH MAPS OF

THE

GREAT GLOBE OF HEAVEN, WITH ITS FOUR STAR TEMPLES.

ALSO MAPS SHOWING

THE REVOLUTIONS OF *ALL* STELLAR SYSTEMS

IN SPACE ROUND THEIR CENTRE,

The Throne of God.

BY

JAMES A. MONCRIEFF, C.E.,

AUTHOR OF "WISDOM VERSUS SATAN ON THE STAGE OF TIME."

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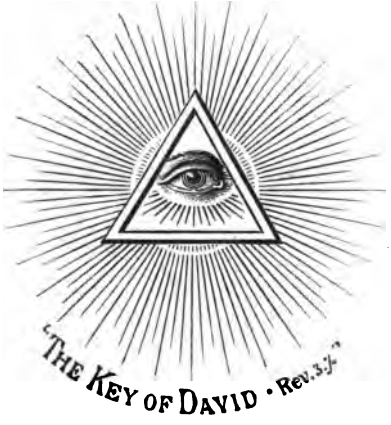

"THE KEY OF DAVID · Rev. 3:7"

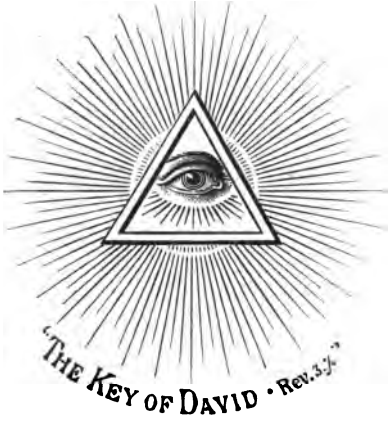
Dedicated

TO

THE GREAT ARCHITECT

OF THE

UNIVERSE.


"THE KEY OF DAVID · Rev. 3:7."

Dedicated

TO

THE GREAT ARCHITECT

OF THE

UNIVERSE.

Then stay'd the fervid wheels, and in His hand
He took the golden compasses, prepared
In God's eternal store, to circumscribe
This universe, and all created things:
One foot He centred, and the other turn'd
Round through the vast profundity obscure;
And said, "Thus far extend, thus far thy bounds,
This be thy just circumference, O World!"
Thus God the heaven created, thus the earth.

MILTON.

PREFACE.

THE object of the present work is to lay before the public the mathematical *framework* of the Universe, giving them *the key* which unlocks all Astronomical mysteries, and the ladder which scales the Heavens.

Considering that we are in the last quarter of the nineteenth century, we think it is time that men should understand the supposed difficulties which have hitherto beset this subject—the difficulties would vanish if men would only exercise their common sense. We have, however, one great difficulty to encounter, not in scaling the Heavens, but in overcoming the prejudices, or rather *heathenish* superstitions, handed down to us from the dark ages; which led men to believe that *matter* is necessarily *evil.* On this subject we cannot do better than give the following quotation:—

"There is a great deal of the old Gnostic superstition still prevalent in the Christian world, which looks upon matter as a base and degraded form of existence, from which we are to be

emancipated at death. There seems to be an impression that, as soon as we die, we enter into a new Universe, which is not material, and in which sun, moon, and stars have no existence. It is the old heathen spirit-world,* in which not only the persons, but the locality is immaterial—with its spirit-mountains and its spirit-fields, its spirit-harps and spirit-crowns; in short, a spirit-universe having no relation to material nature, to which we are supposed to bid an eternal adieu when we close our eyes in death and open them in Heaven. The idea of Heaven being a material world, with mountains and streams, and clothed with material vegetation, would be considered a profane and materialistic degradation of our heavenly inheritance.

"The Bible has no sympathy with this semi-pagan transcendentalism; and so little does it harmonise with these popular superstitions, that it has to be smoothed down and explained away in order to enable it to maintain its character for spirituality."—*Primeval Man Unveiled.*

Another difficulty is, successfully to combat the still prevalent idea that the Solar system occupies a great portion of the Universe, while, in fact, it is only like *a particle of dust* floating in a sunbeam. Many are deterred from entering on the study of Geometry and

* Christianity is the only religion that vindicates the dignity of the material Universe, by connecting it with man's future existence in the resurrection from the dead. All heathen religions deal not only in worlds of ghosts, but in ghosts of worlds.

Astronomy by supposing that these subjects are beyond the reach of ordinary capacities.

Our last difficulty is in getting the generality of people to understand that a very small circle on paper may represent AN EXCEEDING LARGE CIRCLE IN SPACE; the horizon being the largest circle of which they have any just conception, while *the first* great circle in space is about 6,256,000,000,000,000 miles in diameter.

Part I.—Shows the construction of the stellar system of which our Sun is the centre; ALL stars, suns, and planets in this great system we call ONE STAR TEMPLE. This embraces all that is known, or *ever* can be known, even by the aid of the most powerful telescopes that can ever be constructed.

Part II.—Shows the construction of the GREAT GLOBE OF HEAVEN, being *one* Chariot of God, with its *four star Temples.*

Part III.—Shows the *orbits* in which "the 20,000 Chariots of God" revolve around the great central one—the Globe of Heaven; thus proving the whole creation to be material, mathematical, and in harmony with the known.

Let the same attention be given, in endeavouring to master the above subject, that would be requisite in making a trigonometrical survey of America, and all supposed difficulties vanish. Truly, Death has drawn "a veil over the eyes of all nations," which veil is to be taken away.

Before concluding, we make a few egotistical remarks!!! In 1870 we published, *locally*, an Epic

poem entitled "Wisdom *versus* Satan on the Stage of Time."* In connection with this work were published some Astronomical charts representing the GLOBE OF HEAVEN with its *four star Temples*, but no written explanation was appended; consequently, like Daniel's vision, *none* understood them.

After a silence of ten years spent in completing the subject, *the voice* says, make another effort to enlighten the public on these important subjects. The masses of mankind are too prone to consider this world and its vanities as things of paramount importance, forgetting that the sands of time are quickly running out, and what they now consider *as visionary* will, ere long, prove to be ETERNAL REALITIES.

* This work, revised, will shortly be published.

INTRODUCTION.

PRACTICAL ASTRONOMY.

WE think it desirable to refresh the mind of the general reader by a brief sketch of what is contained in practical Astronomy, as we do not elsewhere refer to this subject. It only embraces the masses, distances, and revolutions of the Sun and planets.

The eight planets are divided into four interior and four exterior, with their satellites: Mercury, Venus, Earth, Mars being the former; and Jupiter, Saturn, Uranus, Neptune being the latter—the Asteroids lying between the interior and exterior planets. There are also a number of comets, which perform very eccentric revolutions round the sun. The above embrace the solar system, which is believed to be revolving round another centre. "*The motion of the solar system in space is directed to a point in the celestial sphere, situated on the right line which joins the 2 stars of the 3rd magnitude* π *and* μ *Herculis, at* $\frac{1}{4}$ *of the apparent distance between these stars measured from* π *Herculis. The velocity of the motion is such that the Sun, with the whole cortége of bodies depending on him, advances annually in the direction indicated,*

through a space equal to 1·623 *radii of the terrestrial orbit* [*or* 148,400,000 *miles*]."

Theoretic Astronomy may be said to commence with the fixed stars. Between the solar system and the nearest of the fixed stars there is a gulf of space of about " 19 Billions of miles, in which a star cannot be." Theoretic Astronomy embraces the supposed distances of the stars, the various kinds of Nebulæ, the Milky Way, and the mapping of the constellations. On Plate II. we give Herschel's view of the form of the Universe, of which Professor Newcomb (U.S. Naval Observatory) says* it is like an exaggerated star-fish; and, with reference to the form of the Stellar Universe generally, says:—" The absence of any definite boundary, either to star clusters or to the stellar system, and the number of comparatively vacant regions here and there among the clusters, prevent our assigning any more definite form to the system than we could assign to a cloud of dust."

* " Thus the stellar system would present the form of an exaggerated star-fish with numerous deep openings, a form of existence of which is beyond all probability, especially if we reflect that all openings and all the arms have to proceed from the direction of our Sun."

Plate II.

THE KNOWN IN ASTRONOMY

HERSCHEL'S VIEW OF THE FORM OF THE UNIVERSE.

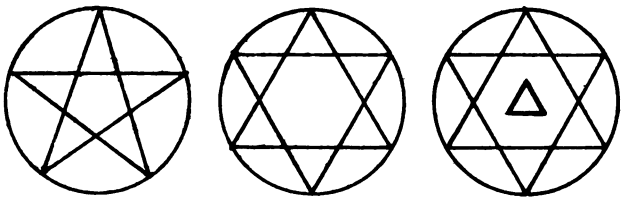
1881

RIVER SEPARATING THE KNOWN FROM THE UNKNOWN

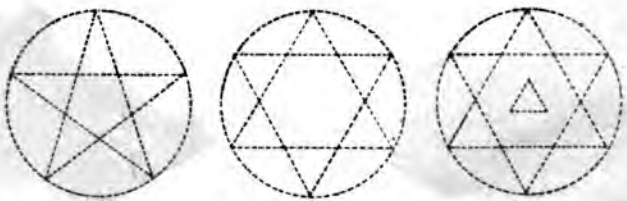
1881

THE UNKNOWN IN ASTRONOMY

666.



THE KNOWN IN FREEMASONRY



THE UNKNOWN IN FREEMASONRY.

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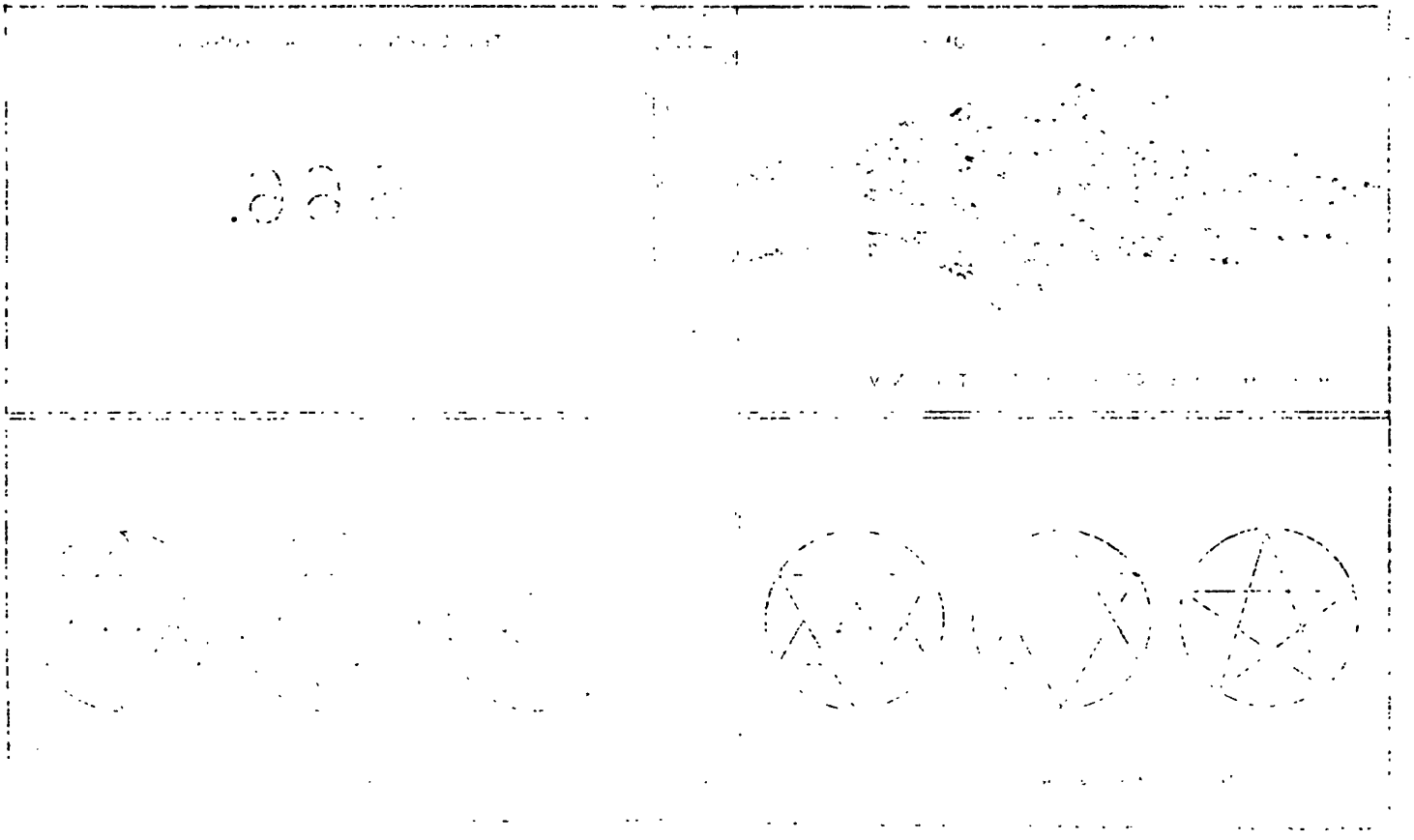
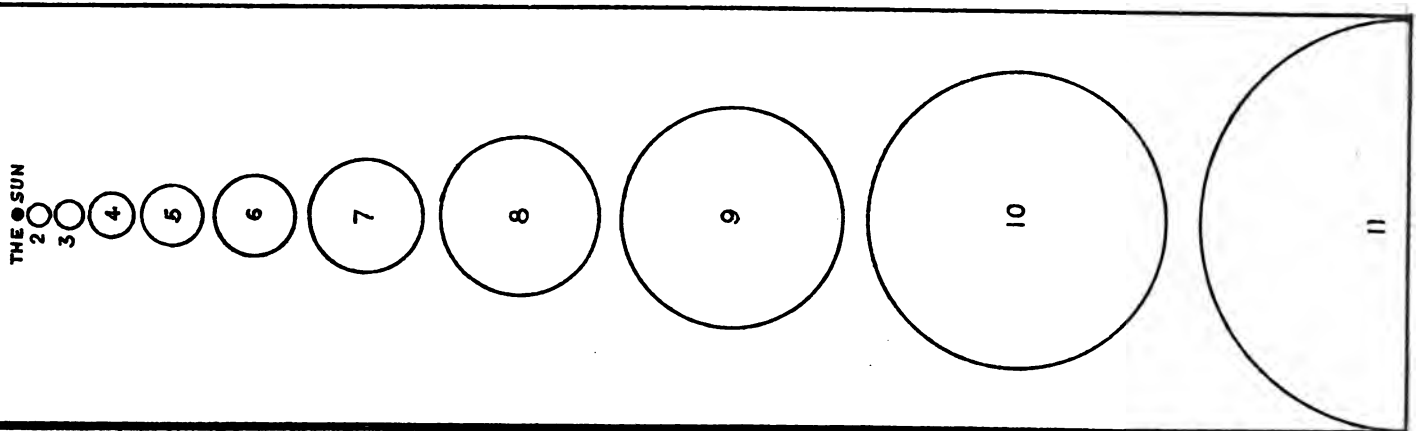
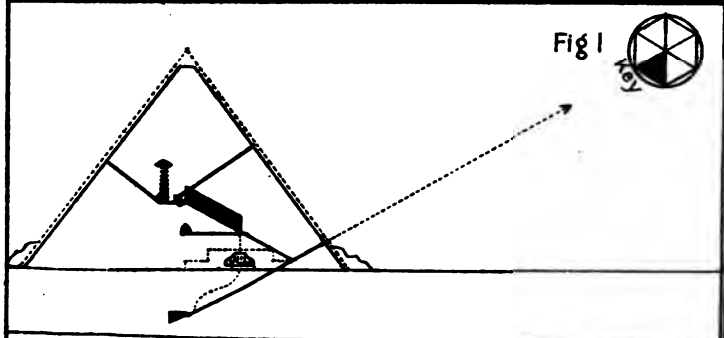
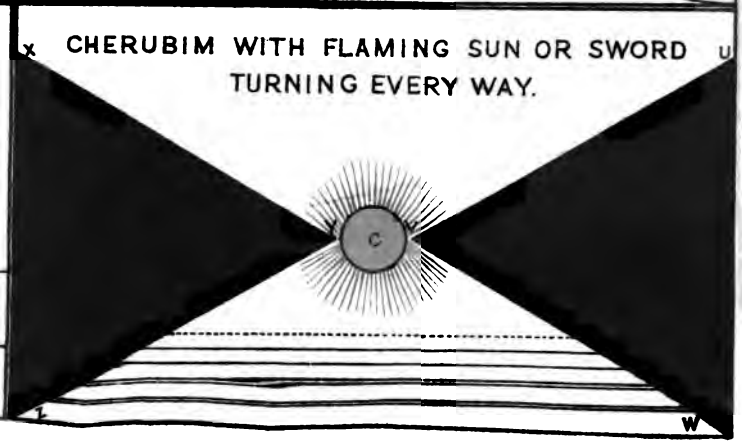


Plate III.





SECTION OF THE GREAT PYRAMID OF EGYPT
FROM PIAZZI SMYTH'S WORK ON THE GREAT PYRAMID



CHERUBIM WITH FLAMING SUN OR SWORD
TURNING EVERY WAY.

JAMES A. MONCHIEFF, C.E.

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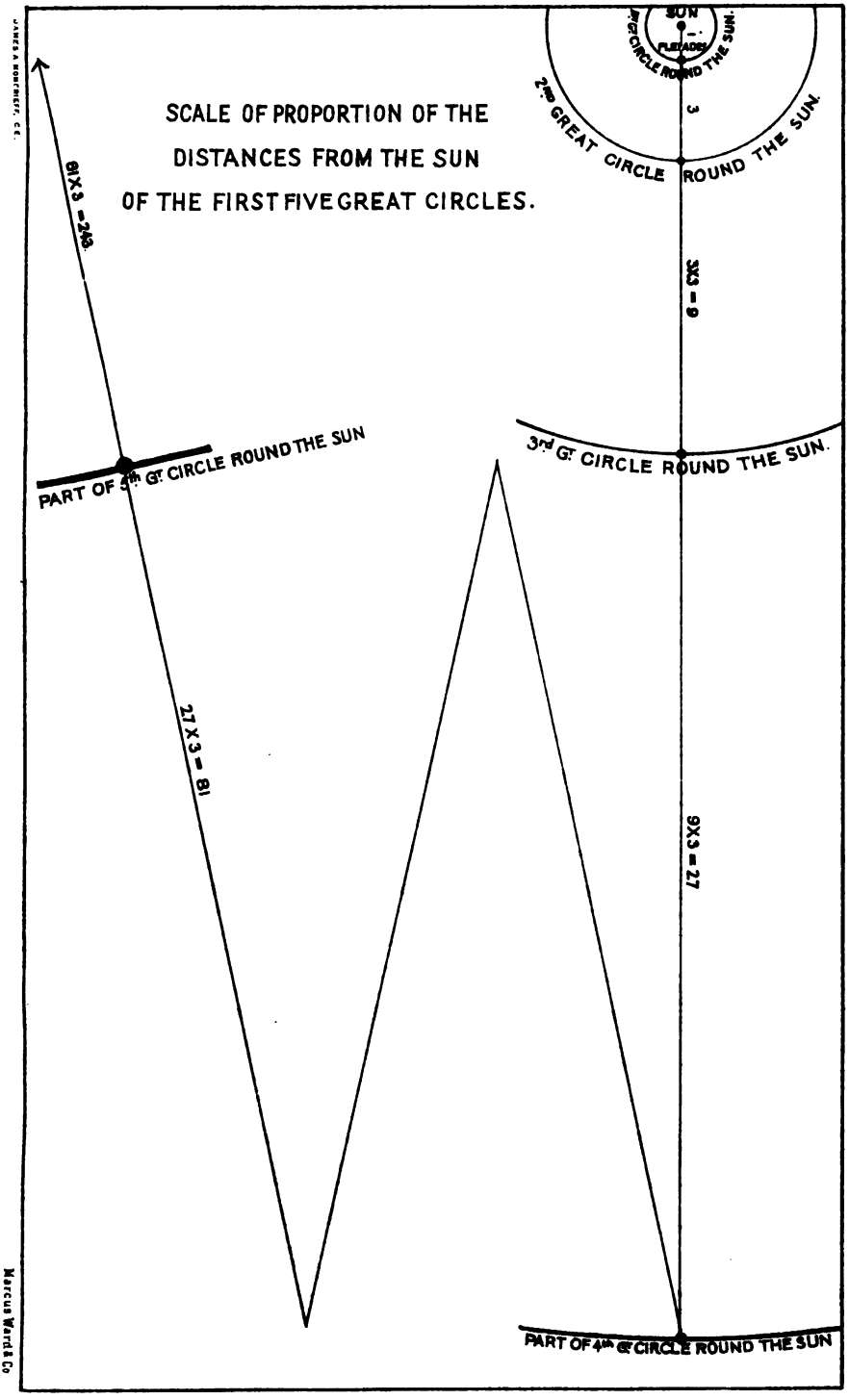
TWO GUARDING OF FORT
SECTION OF THE GREAT PARADE TO POINT
LOOKING EAST
CROSSING WITH FRANKS FOR SWOOP
THE

Plate IV.



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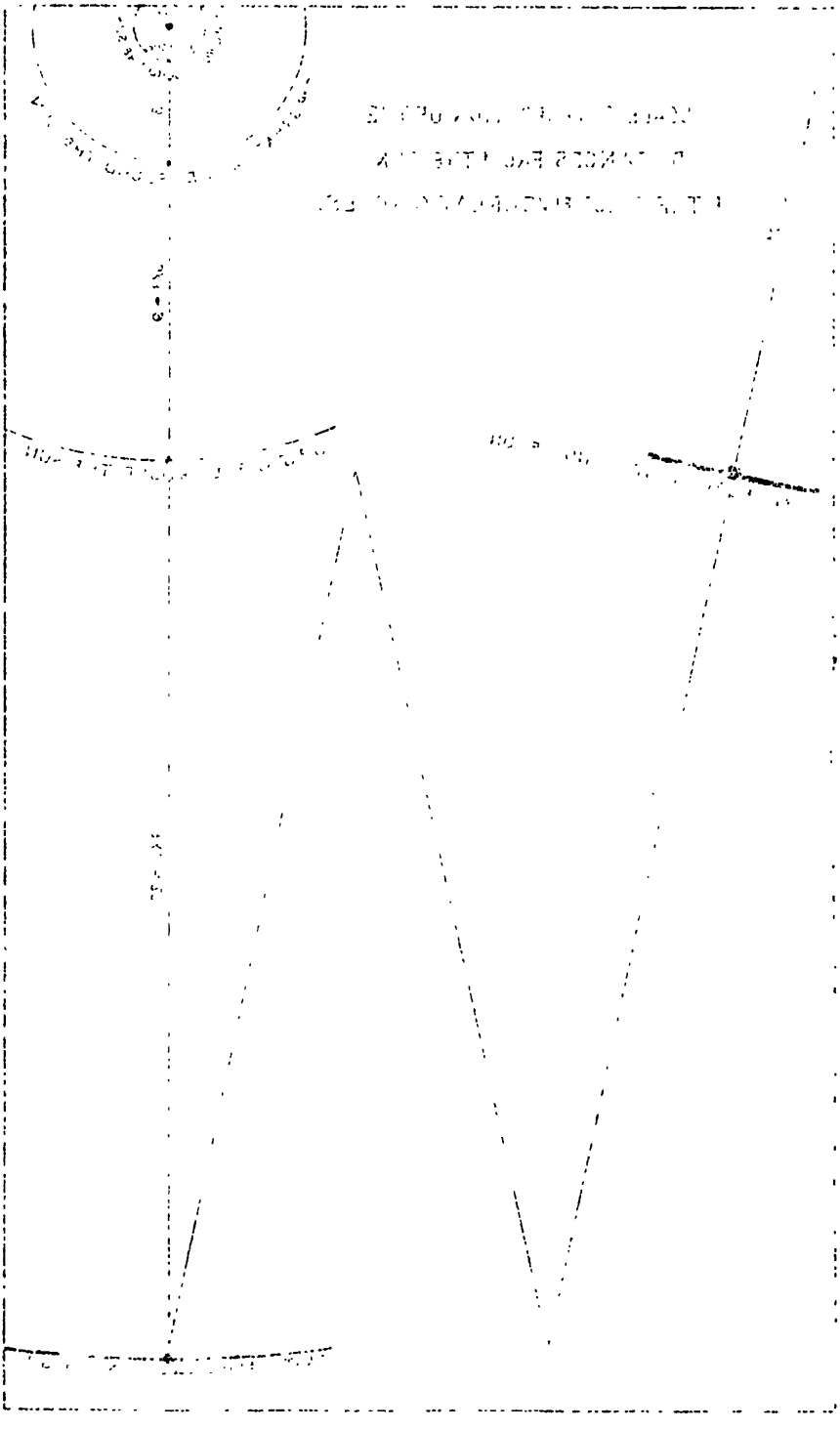
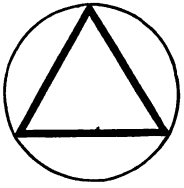




PART I.

FROM THE 1ST TO THE 6TH DEGREE OF INITIATION INTO THE MYSTERIES OF THE STRUCTURE OF THE UNIVERSE.

IN commencing to write on so extensive a subject as the above, the great difficulty is, not to know what to say, but what to leave unsaid. The *description* of plans must be written in the style of a specification —short, and to the point.

We consider the concise style preferable to the verbose, so frequently adopted in theological literature and in popular lectures, in which, too often, a few truths are buried beneath a heap of rubbish—books, like newspapers, must be filled. We have often been disappointed in books bearing high-sounding titles, even after careful perusal. Many would prefer a diffuse essay on the satellites of Jupiter to a concise one on the structure of the Universe, the latter requiring more thought than the general reader is willing to bestow on such a subject.

In the Introduction we give an outline of Practical Astronomy, in order to refresh the mind of the reader on this subject, and clearly point out what is con-

sidered known and what unknown. On Plate II. the river is supposed to separate these from each other. On the left hand we show Herschel's view of the form of the Universe as the known in Astronomy; on the right we symbolize the unknown in Astronomy by 666. Again, on the left hand of the river we symbolize the known in Freemasonry by "*the five, six, and seven points,*" and the unknown in Freemasonry is symbolized on the right side by the same figures dotted in.

It may be asked, What connection is there between Astronomy and Freemasonry? To this we reply, it is impossible to unlock the mysteries of the Universe without the key, and that key is to be found among *the Masonic symbols.* It may again be asked, If the *thrice*-mysterious craft have this key, why have they not unlocked the Stellar Universe and revealed its mysteries? Because Freemasons only know in part, and on many subjects are obliged to refer the inquiring *disciple* to the Grand Lodge Above, to which they cannot have access until they have passed over the river of death.

The key is the SACRED or EQUILATERAL TRIANGLE, with its three equal sides, being the sixth part of a circle, each angle being 60 degrees ($6 \times 60 = 360$ number of degrees in a circle).

Professor Piazzi Smyth, in his work on the Great Pyramid of Egypt, says, in a section headed "Freemasons on the same," a Grand Secretary wrote to him to inquire if he had observed any Masonic marks

in or on the Great Pyramid. As the proper answer to this is of the greatest importance to the present subject, we give the quotation in full.

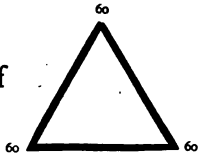
"Freemasonry also, notwithstanding its boastings of secret wisdom fit to scale the skies, seems to lead no nearer to a knowledge of the metrological objects and ideas of the coffer, than anything connected with the idolatrous religion of the ancient Egyptians; and, to all that side of the world, there has ever been an impenetrable darkness touching the real nature of the ultimate purposes aimed at by the symbolical, and we may almost say, professionally scientific, design of the Great Pyramid. Wrote a Grand Secretary of the Freemasons to me, from Cornwall, after my return from Egypt in 1865, 'I am going to publish a book of our Masons' marks, of all ages and countries; and as we hear that you have been taking some wonderful photographs of the king's chamber in the Great Pyramid by the magnesium light, I write to know if any of these marks appear upon either the walls or the coffer?' 'Don't *you* know whether there are, or are not, any there?' I ought to have asked in the interests of all the world outside the lodges, but in over-haste to give satisfaction to my correspondent, if possible, I merely inquired—'What are Freemasons' marks?' He sent me a number of them in a letter, adding that they were unfailing proofs, wherever they are found, of the ancient presence of the *thrice*-mysterious craft; and that Mr. Layard, having had his attention once duly awakened to them, found them

most numerously in the Assyrian buildings excavated by him in Mesopotamia. But I could only reply, that neither microscopic examination of the glass photographs, nor eye examination of the walls of the king's chamber at the Great Pyramid, would show one of those particular marks. The Freemasons had, in so far, on their own showing, had no hand in raising that sacred and pure building."

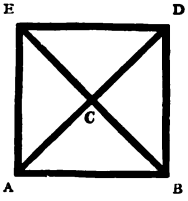
Thus we see the Freemasons acknowledge their ignorance on this subject, and the Professor is unable to answer the Grand Secretary's query. We think the Professor is right when he asks—" Don't *you* know *whether* there are or are not any there?" It was certainly the Grand Secretary's place to be able to inform the Professor, and not his place to inform the *thrice*-mysterious craft. *Nevertheless*, the question—Are there any Masonic marks on or in the Great Pyramid of Egypt? remains to be answered, which we proceed to do.

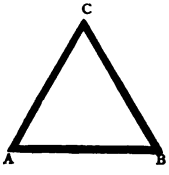
We do not wonder that the Grand Secretary sought for enlightenment from the Professor, as the solution of the question does not belong to *the known* in Freemasonry. It has been remarked before that the sixth part of a circle, or *Equilateral* Triangle, is the key which unlocks the mysteries of the Universe. Now the corresponding geometrical figure among solids, with a square base, is the Pyramid, which has a square base, having for its sides four *Equilateral* Triangles meeting at the apex; each side rising from the base at an angle of 60 degrees. Thus it will be

seen that the Pyramid is formed of *two perfect* geometrical figures, the Square and the *Equilateral* Triangle.

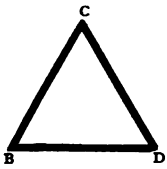
Piazzi Smyth, in his diagrams, does not represent the sides of the Great Pyramid to be *equilateral,* but *isosceles,* having the base line longer than the lines of the sides thus  instead of 

Thus representing the Pyramid *imperfect* in its geometrical construction, it consequently cannot be the work of an *inspired* Architect, or that altar spoken of by Isaiah. But it *is* the work of an inspired Architect, and it *is* the altar spoken of by Isaiah as "an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." Therefore it must *originally* have been constructed of perfect geometrical figures, viz., with a square base and four *equilateral* triangles, each angle being 60 degrees, the sixth part of a circle.

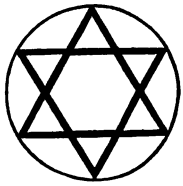
Let this 

represent the square base of the Great Pyramid; let a spectator be stationed at B, 

he will see two sides. Let us take one side A C B, this will be "the sacred triangle" (a Masonic mark); now let



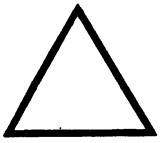
us take the other side B C D, another equilateral triangle; let us interlace these thus, and we have "the six points," a Freemason's mark. The hand of time, during the lapse of about 4,000 years, has been unable to efface the great Masonic marks of the inspired Architect, as he *well knew* that any *superficial* marks would, in the course of time, be obliterated; but by constructing the building as we have described, it remains as a sign and a witness unto the Lord of hosts.

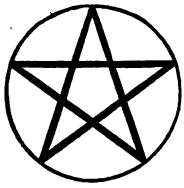


Again, the Entrance Passage points NORTH, to what? To the Pole Star; yes, but to more than this, it points to the first great *Equilateral* Triangle in space, and thus fits the key into the lock, by means of which we can have access into the visible and *invisible* heavens, or, in other words, lay off the *first great Equilateral* Triangle in space pointed to by the northern side and Entrance Passage of the Great Pyramid of Egypt.

Now, with reference to the interior, Piazzi Smyth, in his work on the Great Pyramid, shows that *five*, or a *multiple* of *five*, is a pyramid number. "In the Pyramid, as before observed, there is a grand tendency for numbers, things and principles going by fives, . . . and this seems carried out even in its temperature, &c." Thus we see the Masonic number 5 or the five points, a Freemason's

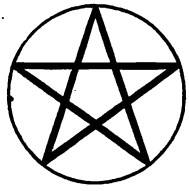
mark. And lastly, in the appendix of the work above mentioned, we find, in a letter from Mr. James Simpson, Edinburgh, the following statement:—" It would appear that the numbers 3, 5, 7 play a prominent part in both the King and Queen's Chamber." Thus we have 3 or the *equilateral triangle*, 5 or the *five points*, 7 or the *seven points*, being the interlaced





triangles and the *sacred triangle* (or the three in one) in the centre. We see that the Great Pyramid has " Freemasons' marks," in fact, is a Masonic building.

The query then is, What is the meaning of these wonderful symbols? They have many *minor* significations, but the following are the most perfect and complete:—



The *five points*, or star, is the symbol of REDEMPTION.*

The *seven points* or interlaced triangles, with sacred *triangle* in the centre, are the symbols of UNIVERSAL DOMINION.

* The five points, or star, is the *true* symbol of the Church, and not the *Cross*, as too many imagine. The wise men were guided to the birthplace of the infant Christ by the star. " Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him, . . . and having heard the king, they departed; and, lo, the star, which they saw in the East, went before them, till it came and stood over where the young Child was. When they saw the star they

Whence did the idea of the Pyramidical form derive its *origin?* There is no doubt that the geometrical form was handed down from Adam through the patriarchs, he having got the form from the Cherubim that were placed at the gate of the garden of Eden, which consisted of two pyramids of *fire* with apices turned as shown on Plate II., with a flaming sun or sword between them to keep the way of the tree of Life. It is self-evident that no other form of obstruction could have been devised equal to this—a revolving Sun, emitting flames in all directions, between two pyramids of fire.*

There have been only *two* buildings built by divine inspiration, viz., SOLOMON'S TEMPLE, containing the *Ark of the Covenant*, and the GREAT PYRAMID OF EGYPT, containing the *Coffer.* The above were built by human instrumentality, but there is a *third* great symbolic formation which has hitherto not been understood, even by the *thrice*-mysterious craft, *i.e.*, the GIANT'S CAUSEWAY† in the North of Ireland, with its *geometrical formation.*

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rejoiced with exceeding great joy."—Mathew ii. 2, 9, 10. "And I will give him the morning star."—Rev. ii. 28. "I am the root and the offspring of David, and the bright and morning star."—Rev. xxii. 16.

"Five bleeding wounds He bears,
Received on Calvary."

* In the above, Adam had a symbol of the past eternity converging towards the centre or Sun ("the Son of Righteousness"), and of the future eternity diverging from the same centre.

† "Much time will be profitably expended in walking over the Great Causeway. The guides will point out its singularities, directing attention to the facts, that out of the immense number of columns there is but one of three sides, still more numerous are those of five sides, the majority are

Axiom :—*As God is perfect, the Universe which He has formed must be perfect, and, consequently, must be constructed of perfect geometrical figures, arranged in perfect geometrical order; an arrangement which cannot be altered or improved.*

"I know that whatsoever God doeth, it shall be for ever; nothing can be added to it, nor any thing taken from it: and God doeth it that they should fear before Him. What is hath been already, and what shall be hath already been; and God requireth what is past."—*Eccl.* iii. 14, 15 (Revised English Bible).

"Dr. Pemberton, in the preface to his view of Sir Isaac Newton's Discoveries, makes mention of the circumstance, 'that Newton used to speak with regret of his mistake, at the beginning of his mathematical studies, in having applied himself to the works of Descartes and other Algebraical writers, before he had considered the elements of Euclid with the attention they deserve.'"—*Pott's Euclid.* The perfect geo-

of six sides; there are but few of seven, there are several of eight, only *three* have ever been discovered of nine sides, and none have been found of ten." 'Each pillar is in itself a distinct piece of workmanship; it is *separable* from all the adjacent columns, and then is in itself separable into distinct joints, whose articulation is as perfect as human exertion could have formed it; the extremities of each joint being concave or convex, which is determined by the terminations of the joints with which it was united; but there is no regularity as to the upper or lower extremity being concave or convex: the only law on this point is, that the contiguous joints are the one concave, and the other convex.' "The prevailing forms are *pentagonal, hexagonal, heptagonal,* but some of the pillars, upon casual inspection, may be mistaken for squares, in consequence of the shortness of one or more of the sides; indeed, it is occasionally difficult to determine the number of sides, except by the number of pillars by which each pillar is encompassed—thus a column of seven sides will be of course enclosed by seven other columns."—*Hall's Ireland.*

metrical figures are the circle, square, and equilateral triangle (Plate I., figures 1, 2, 3); these can only be used in measuring superfices—length and breadth only being required. The perfect geometrical figures corresponding to these are the *globe or sphere, cube, and pyramid,* used in measuring solids where length, breadth, and thickness are required (Plate I., figures 4, 5, 6).

Although the stellar Universe must be laid off in space in *accordance* with the above law, yet if we come to examine the revolutions of any fractional parts in detail—for instance, the solar system—we find a great variety in their distances and revolutions. We shall now describe the construction of the Universe, and request the reader's undivided attention, and that he will follow consecutively step by step, to the end, otherwise he will lose himself in some of the stellar systems in space. We would also recommend the youthful student to re-draw the various plans *in proportion,* and on an enlarged scale.

Let us draw a line from the Sun to the Pleiades; this is the base line. Now, with Sun as centre and Pleiades as distance, describe a circle shown on Plate V. by dotted black circle; this is the *first great* circle in space. Then with Pleiades as centre and Sun as distance, describe a circle shown by dotted red line on plan; this is the path of the Sun and planets in space round their great centre, the Pleiades. As the distances with which we have to do are so great, we must reduce our scale on each succeeding plan. Thus

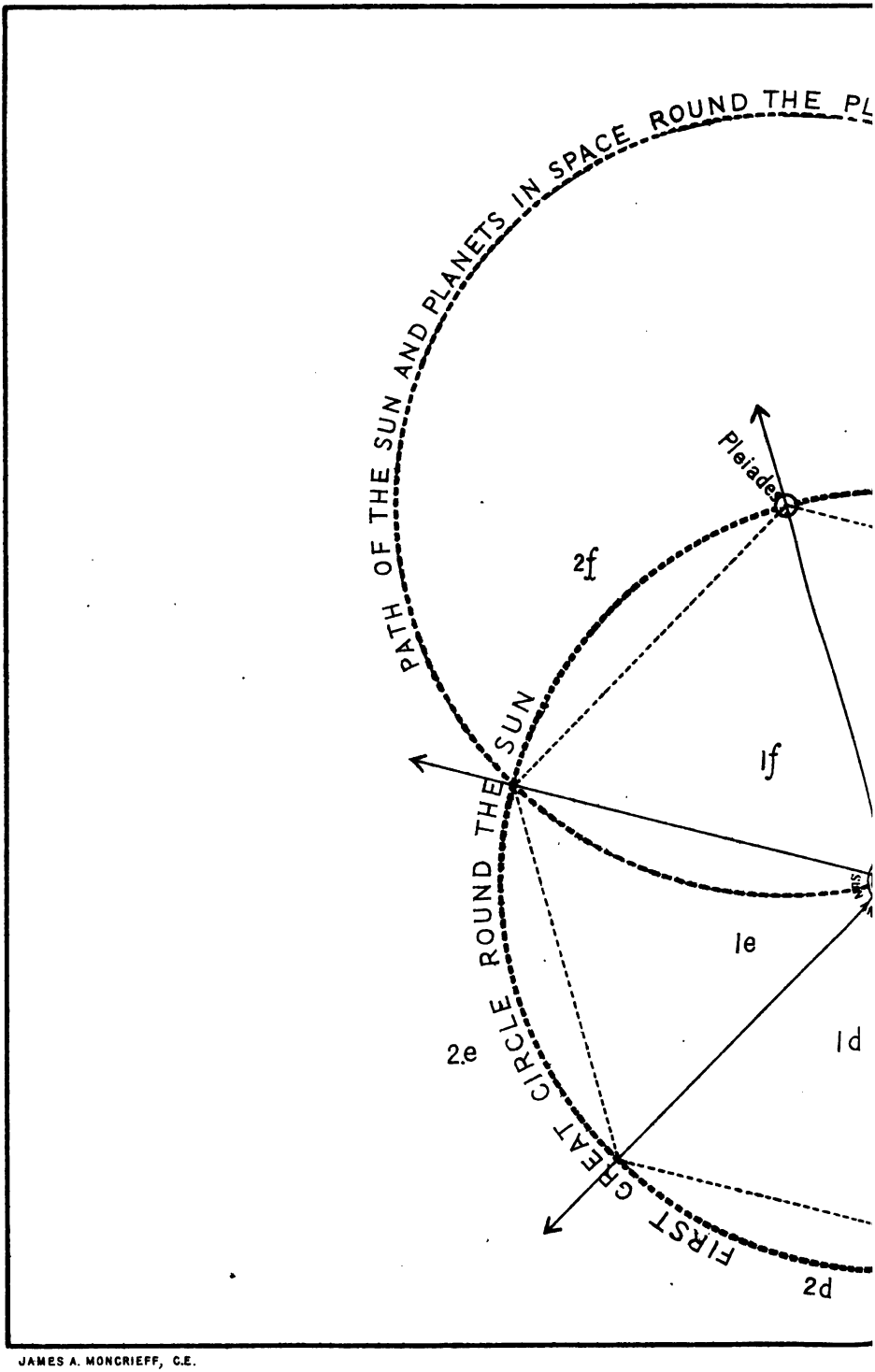

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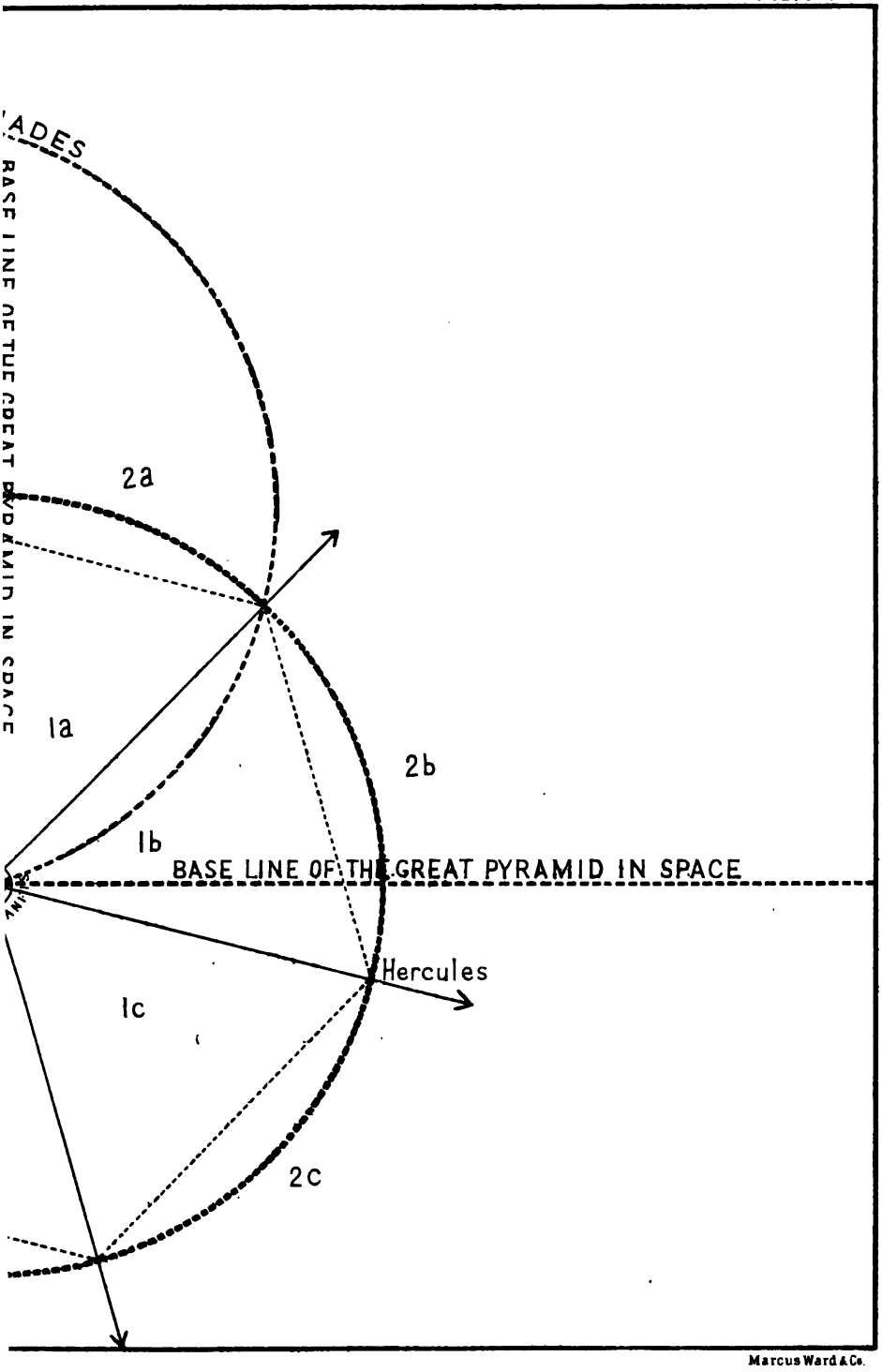
Plate V



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the smallest dotted circle round the Sun and planets, on Plate VI., represents the large black circle on Plate V. We have shown above that the base line extends from the Sun to the Pleiades. Now, draw a line from the Pleiades to the Pole Star, and another from the Pole Star to the Sun (see Plate VI.), making an equilateral triangle, being the *first great equilateral* triangle in space. Draw a line from the Sun to Hercules, and from Hercules to the Pole Star, and one from the Pole Star to the Sun, forming the *second great equilateral* triangle in space. Now complete the perfect divisions of the circle, in all *six* equilateral triangles, marked 1a, 1b, 1c, 1d, 1e, 1f on plan. Produce the Celestial Pole, north and south, from the Sun, as shown on Plate VI. Draw two lines at right angles from the Sun, lying at 45 degrees on either side of the pole, shown on plan by dotted blue lines.

There are three difficulties to contend with in proceeding further. 1st. The Universe is in *perpetual* motion, and we have to represent it as if at rest. 2nd. In the Universe we have to deal with globes or spheres, but on plans we must represent them on a flat surface. 3rd. The lines drawn on plans are merely construction lines; or, in other words, if lines were drawn from star system to star system in space, these *pyramids*, *spheres*, and *cubes* would be formed.

We have shown that a circle on a plane surface contains six *equilateral* triangles, but a globe or sphere contains six pyramids round the centre, therefore 1a, 1b, 1c, 1d, 1e, 1f represent six pyramids, with the

Sun as centre; but to complete the sphere, four other pyramids are required, two east and two west (not shown on plan), being *ten* in all, the number of *perfect* pyramids contained in any globe or sphere. Let the construction lines forming the pyramids be produced *ad infinitum.* It is self-evident that the spaces between these lines, as they are produced from the Sun, become more and more extended, and consequently, the stars of the second magnitude are more numerous than those of the first, and the stars of the third magnitude are more numerous than those of the second, and so on with the stars of the various magnitudes. We have shown on Plate VI. that the *first* great circle round the Sun is with Sun as centre and Pleiades as distance. The *second* great circle in space is *three* times the distance of the first from the Sun,* the third is three times the distance of the first and second, the fourth is three times the distance of the second and third, each succeeding great circle being three times the distance of the preceding, as shown by scale of proportion, Plate IV. Star systems are placed where these circles intersect the lines of the pyramids (of course innumerable stars occupy the intervening spaces), and mark their sub-division. We, however, have not been able to show the sub-division of pyramids in proportion, as the paper would not be large enough. If we know the number of divisions in the celestial sphere, and the

* As the equilateral triangle, or three, is the key, we treble the distance of each succeeding circle.

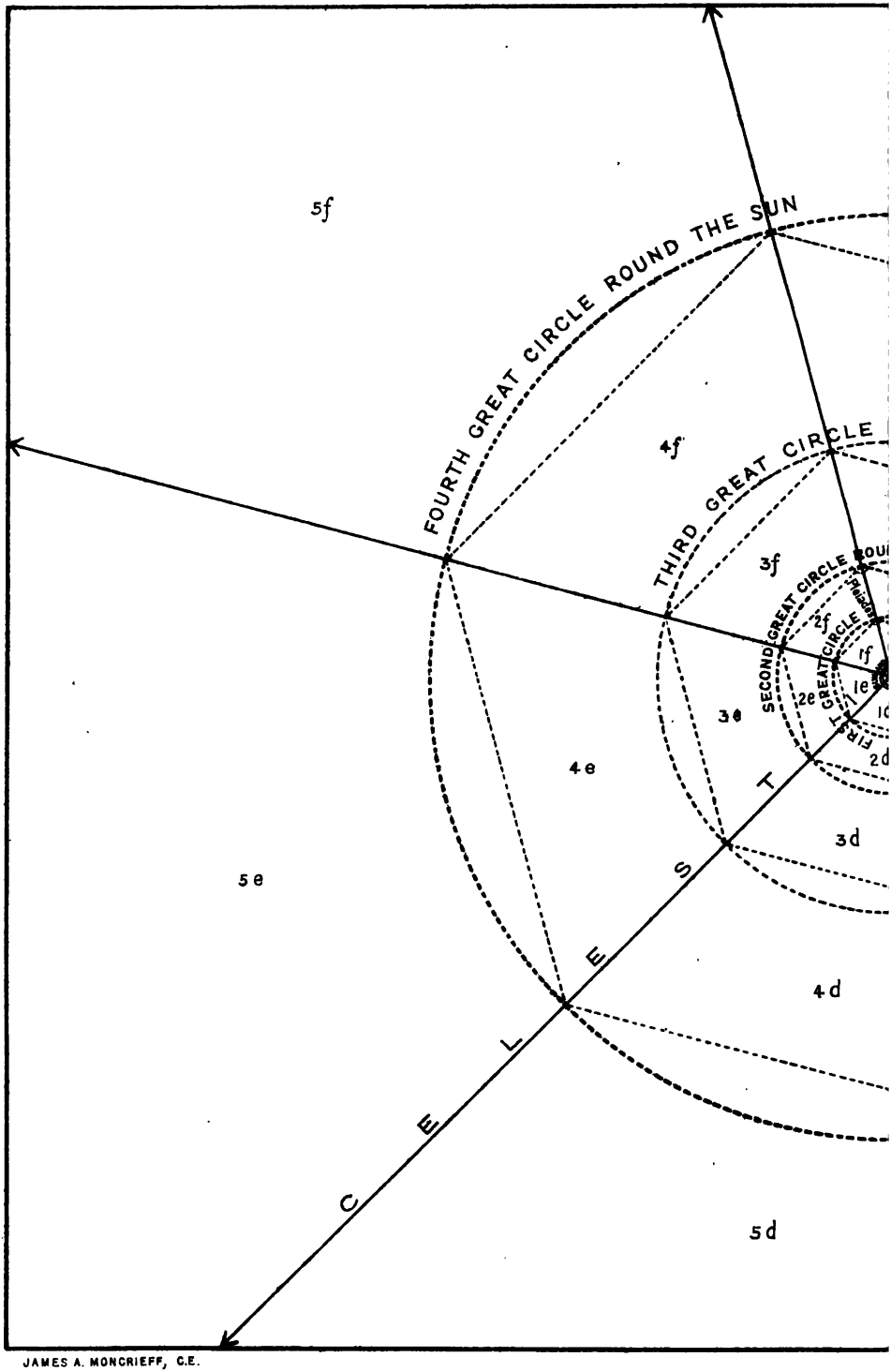

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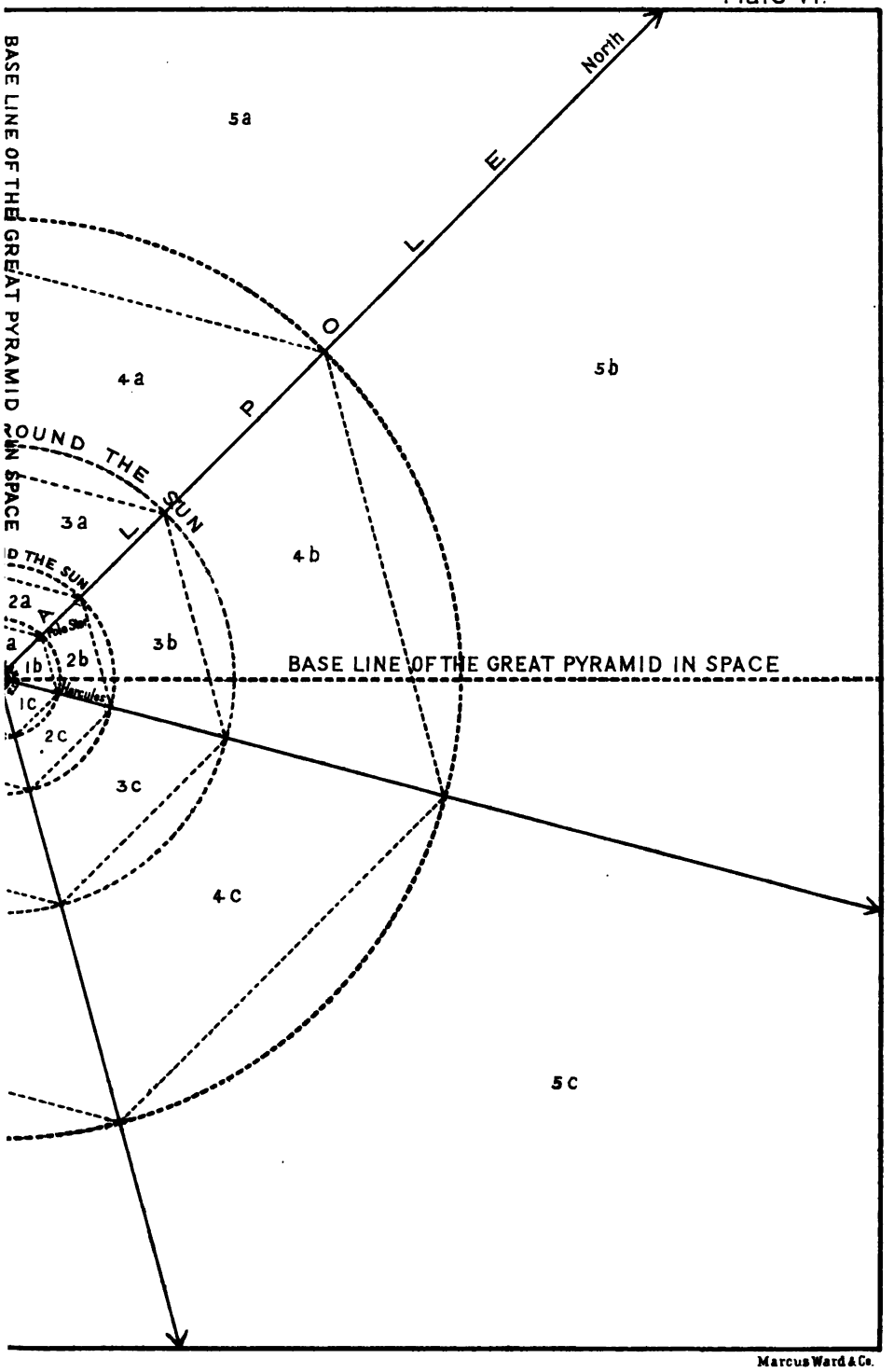
Plate VI.



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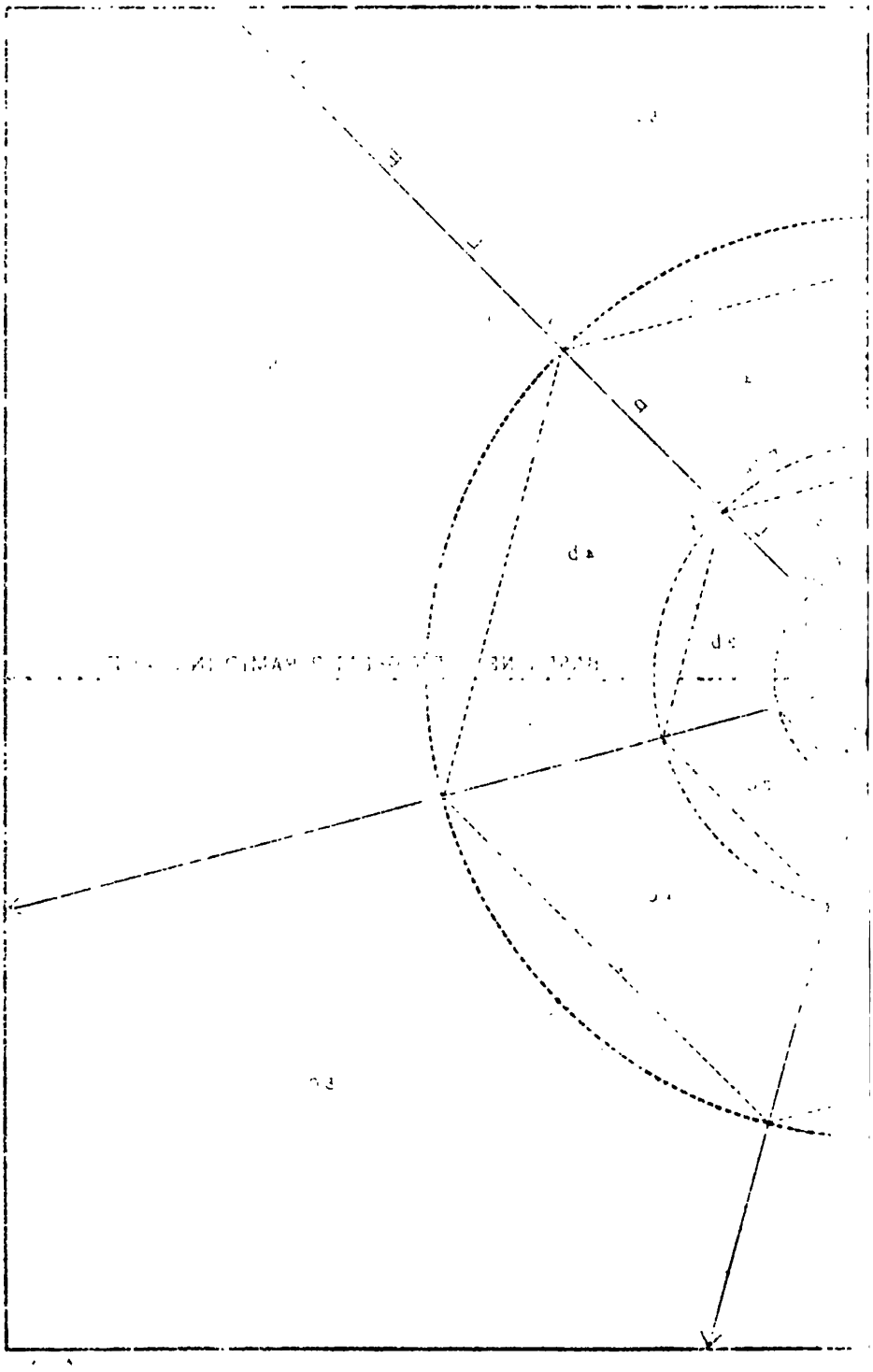


proportion of their distances from the sun, we can calculate the semi-diameter of the celestial sphere. "The estimated distance of the Sun from the Pleiades is about thirty-four millions of times greater than our distance from the Sun, or 34,000,000 × 92,000,000 = 3,128,000,000,000,000 miles."

Suppose we are standing on the Sun and viewing these great pyramids extending into space in all directions, the question comes, In what direction shall we proceed to complete our survey? We must go NORTH. A person unacquainted with the laws of perspective would think it impossible that star systems which are placed at such inconceivable distances from each other should appear, when viewed by the naked eye, or even by powerful telescopes, to be almost the same distance from the earth. It is only by oft-repeated observations, and by the most careful and intricate calculations, that it can be proved that the various stellar systems through the universe are placed at distances from each other of billions, trillions, &c., of miles. In order to form a faint idea of the apparent effect which is produced by perspective on distant objects, let a person stand at the corner of a long street or avenue, lighted by lamps, and he will perceive that, as the distance increases in the same ratio, the lamps seem to approximate, until—although separated from each other by considerable intervals—they all appear to be at almost the same distance from the spectator.

We again require to reduce the scale. Let the *centre point* on Plate VII. represent the *fourteenth*

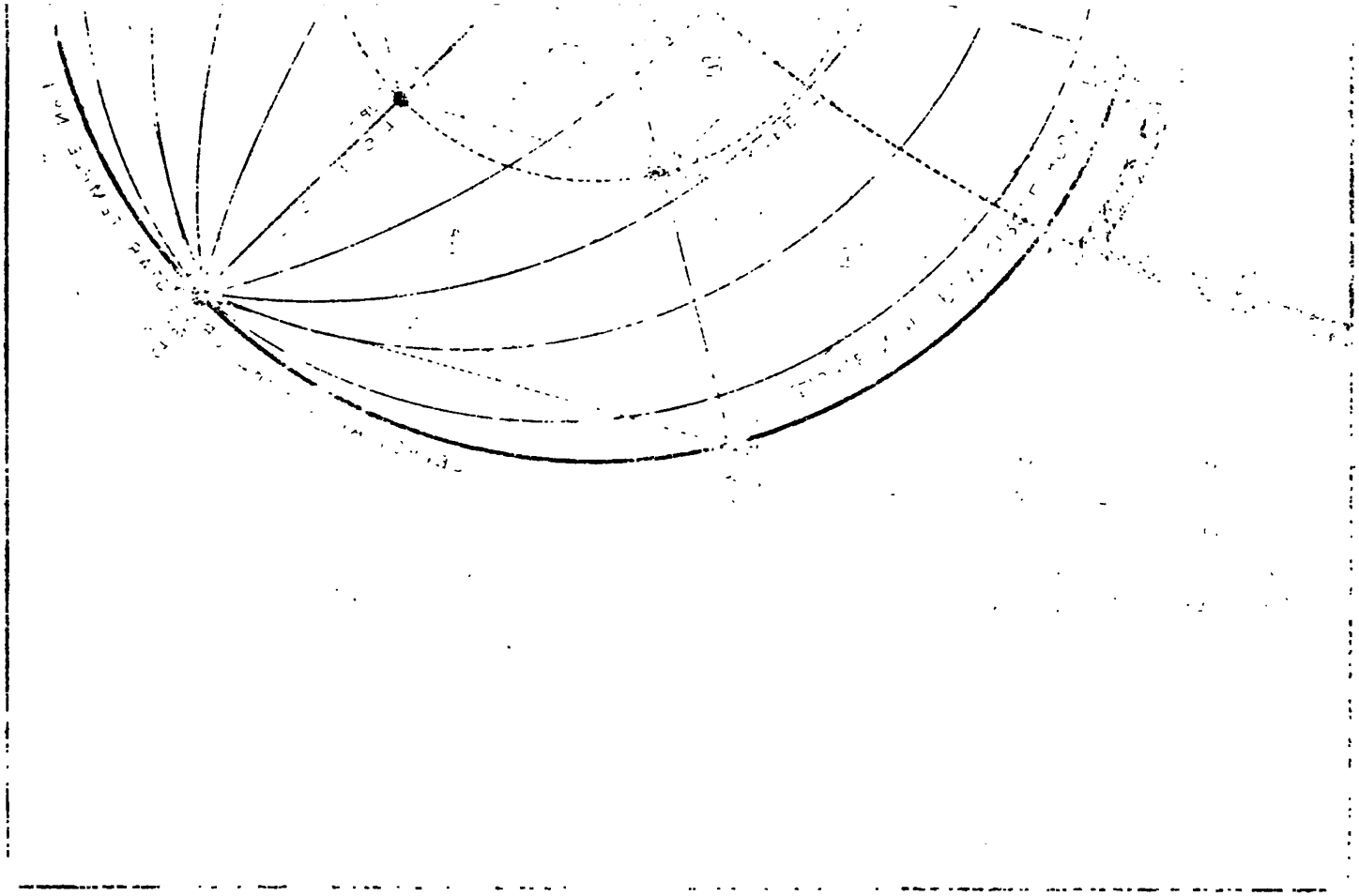
great circle or division from the Sun, being a distance of about 4,987,042,344,000,000,000,000 miles. (For the intermediate distances see table at end of Part I.) As this immense distance is represented by the *centre point* on Plate VII., we proceed to give the remaining four divisions, viz., 15a, 16a, 17a, 18a, 18b, 18c, 18d, 18e, 18f, being *eighteen* in all; of course it will be seen that these distances are not in proportion on plan.

Now, with Sun as centre and 1 as distance we describe a circle, or rather circles, touching the corners of the pyramids, marked 1, 2, 3, 4, 5, 6 on Plate VII., thus completing the celestial sphere with a diameter of about 807,900,859,728,000,000,000,000 miles.

We have now shown the construction of our stellar system, being a sphere with north and south pole and equator; this sphere, or any sphere, containing *ten* pyramids and a *cube*. We have also given the *eighteen* sub-divisions of this sphere.

That the reader may form some idea of the scale of proportion (see Plate IV.), let him procure a ball of fine twine and take *one* inch as the distance from the Sun to the Pleiades (a distance of about 3,128,000,000,000,000 miles); let him put a knot on the twine, then measure *three* inches and put another knot, then *nine* inches, then 27, then 81, then 243, then 729 inches, and so on, each time multiplying by *three* until the end.

Before proceeding further, we presume that the reader has followed us thus far, and is now able to suppose himself standing on the Sun, and see him and



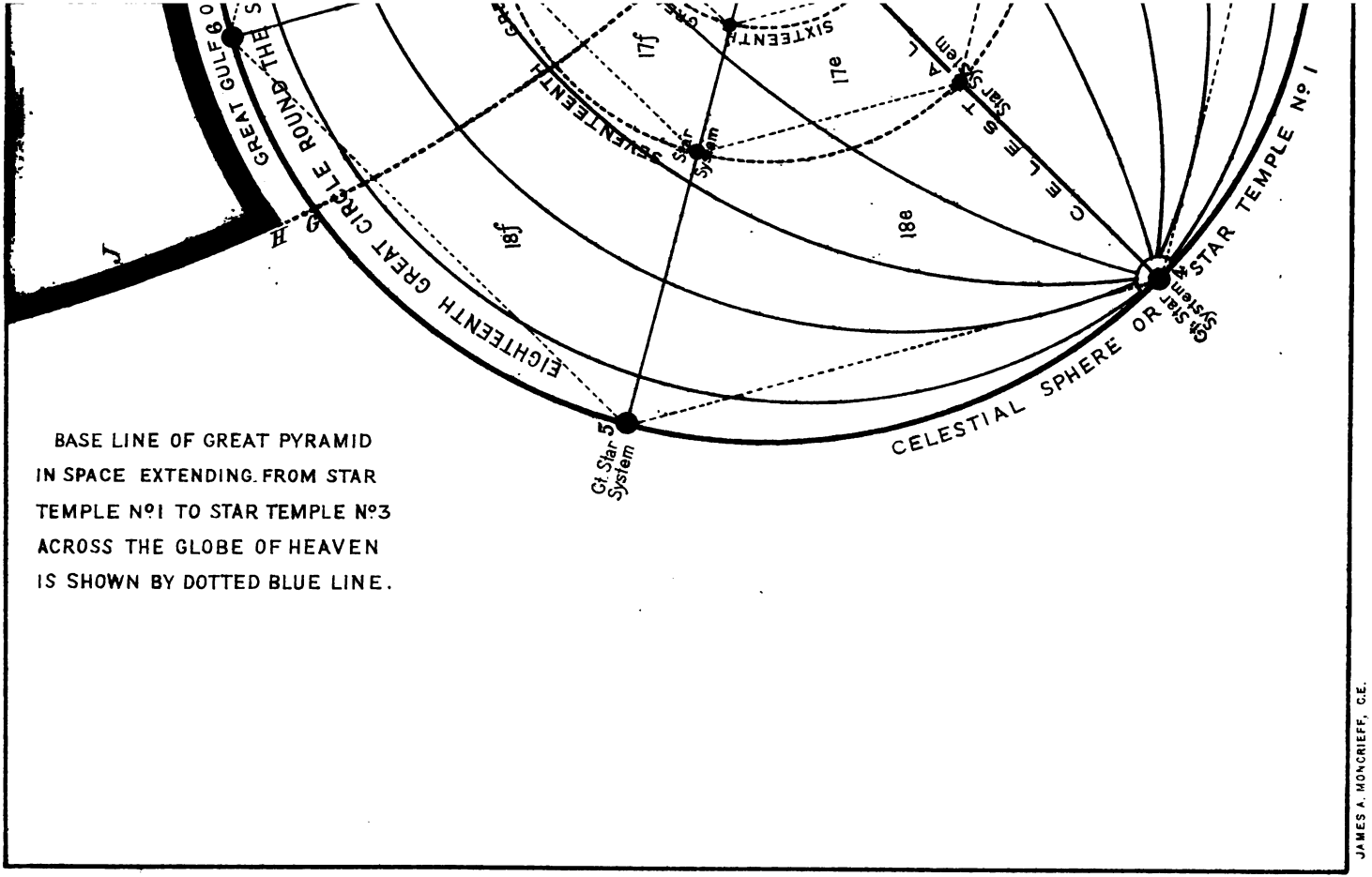


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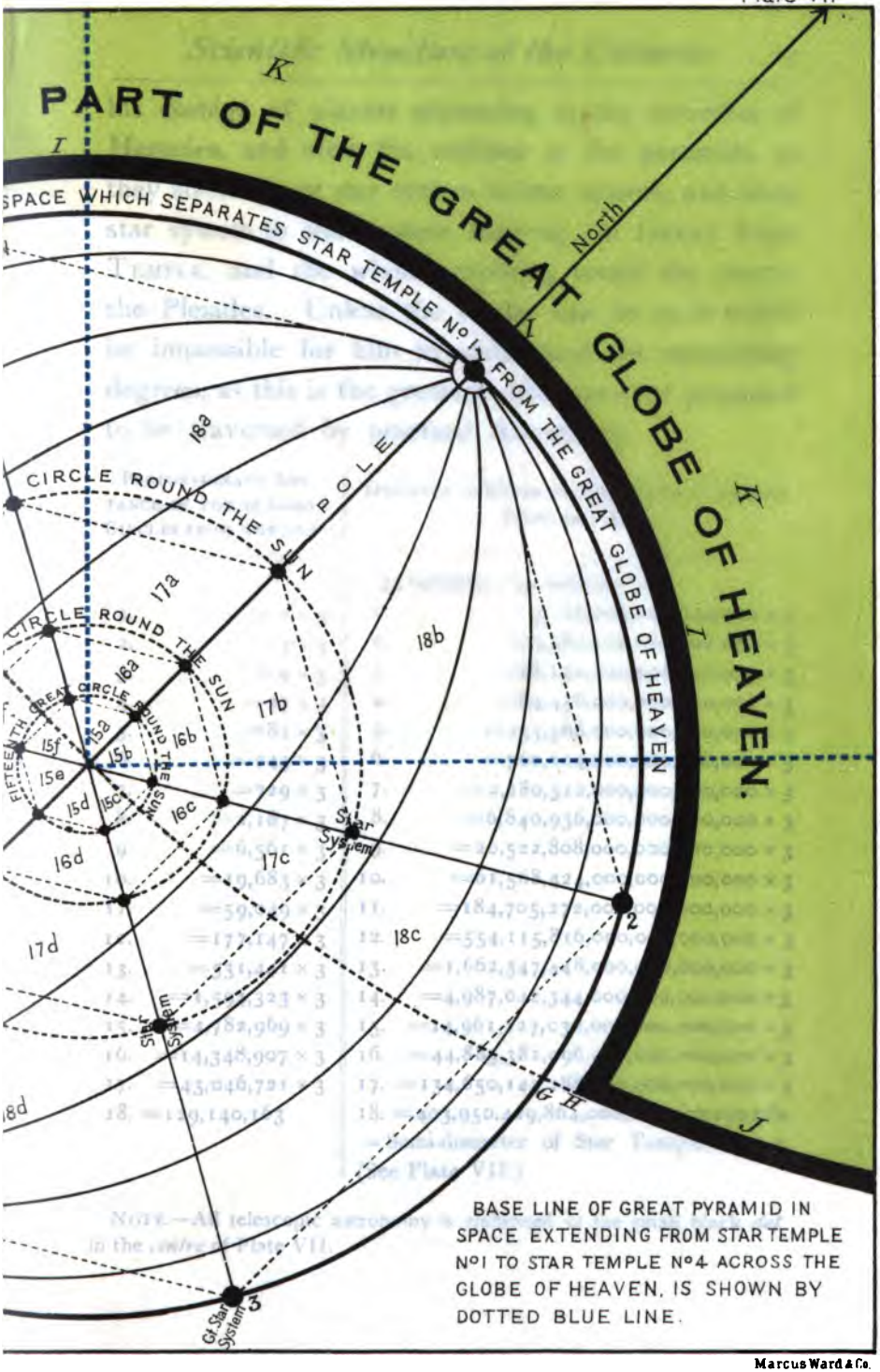
Plate VII



BASE LINE OF GREAT PYRAMID IN SPACE EXTENDING FROM STAR TEMPLE No 1 TO STAR TEMPLE No 4 ACROSS THE GLOBE OF HEAVEN, IS SHOWN BY DOTTED BLUE LINE.

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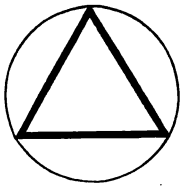
ART OF THE GREAT GATE OF HEAVEN

his cortége of planets advancing in the direction of Hercules, and view the outlines of the pyramids as they stretch from star system to star system, and from star system to star system, forming *one* GREAT STAR TEMPLE, and the whole revolving round the centre, the Pleiades. Unless the reader can do so, it would be impossible for him to understand the succeeding degrees, as this is the greatest distance ever proposed to be traversed by practical Astronomy.

PROPORTIONATE DISTANCE OF THE 18 GREAT CIRCLES FROM THE SUN.	DISTANCE IN MILES OF THE 18 GREAT CIRCLES FROM THE SUN.
	"34 millions × 92 millions" =
1. =1 × 3	1. 3,128,000,000,000,000 × 3
2. =3 × 3	2. =9,384,000,000,000,000 × 3
3. =9 × 3	3. =28,152,000,000,000,000 × 3
4. =27 × 3	4. =84,456,000,000,000,000 × 3
5. =81 × 3	5. =253,368,000,000,000,000 × 3
6. =243 × 3	6. =760,104,000,000,000,000 × 3
7. =729 × 3	7. =2,280,312,000,000,000,000 × 3
8. =2,187 × 3	8. =6,840,936,000,000,000,000 × 3
9. =6,561 × 3	9. =20,522,808,000,000,000,000 × 3
10. =19,683 × 3	10. =61,568,424,000,000,000,000 × 3
11. =59,049 × 3	11. =184,705,272,000,000,000,000 × 3
12. =177,147 × 3	12. =554,115,816,000,000,000,000 × 3
13. =531,441 × 3	13. =1,662,347,448,000,000,000,000 × 3
14. =1,594,323 × 3	14. =4,987,042,344,000,000,000,000 × 3
15. =4,782,969 × 3	15. =14,961,127,032,000,000,000,000 × 3
16. =14,348,907 × 3	16. =44,883,381,096,000,000,000,000 × 3
17. =43,046,721 × 3	17. =134,650,143,288,000,000,000,000 × 3
18. =129,140,163	18. =403,950,429,864,000,000,000,000mls. = Semi-diameter of Star Temple, No. 1. (See Plate VII.)

NOTE.—All telescopic astronomy is embraced in the small black *dot* in the *centre* of Plate VII.



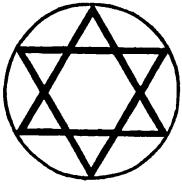
Prayer after completing the 6th degree of initiation.

O gracious and most merciful Jehovah, we bow before thee with awe, with reverence, and with love. With awe after being initiated into the mysteries of the great Star Temple which surrounds us. With reverence, when we are permitted to bow before Thee, the Great Architect of the Universe, who wentest forth from Thy Father's throne and drewest a circle on the face of the deep, marking the bounds of Thy Creation. With love, when we contemplate Thy love in the redemption of sinful man. We beseech Thee, O Lord, now to draw aside the veil which for untold ages has enshrouded the minds of men, keeping them in darkness. May they now walk forth into the light, and see that Thou art a Spirit; but though a Spirit, that Thy Universe is material—material, mathematical, and geometrical. Men may believe that all things are governed by law, but this they cannot fully appreciate *without* the aid of the Holy Spirit, third person of the Divine Trinity. Wilt Thou, therefore, O Holy and Divine Comforter, come, come in Thy sevenfold energy and reveal Thyself more fully to men; that they may know, that they may learn, that they may converse with Thee, Figure of Fire, Form of Beauty, Teacher of teachers, Divine Instructor.

As spirit can hold intercourse with spirit, let men see that the *key* of David is *the sacred triangle*, and that by its aid we are able to unlock the mysteries of the Universe, and that by Thine aid we can rove from earth to Sun, and in imagination stand upon that flaming altar, in the centre of the great star Temple, and raise our voices in praise to Him that sitteth enthroned between the Cherubim.

We view planet after planet revolving, wheel within wheel, around us, and see planets, earth, and Sun as one *small* system advancing majestically through space. But what are these to Thee, O God; they are like dust floating in a sunbeam. For on all sides stretch the great star wings extending into infinity, whereon are traced star pictures depicting great events, past, present, and to come, of things in heaven, and things on earth. And thus systems seem on systems piled innumerable, whose various *orbits* and revolutions form an intricate labyrinth, making *one* vast stellar system pursuing its rapid course through space. Truly, in Thy Father's house are many mansions. Let men further see that these celestial orbs are not mere *specks* in the firmament, but worlds all filled with life, that, like the earth, are bedecked with flowers, and fruits, and trees, and shrubs, and verdure beautiful, whose ever varying hues delight and fascinate the gaze of Thine innumerable creatures, who ever are employed in works of mercy, or who, in obedience to Thy will, glide from star to star, from sun to sun, from system to system. All these Thy creatures, and

the worlds which they inhabit, form *one* of those living creatures that surround Thy throne, and day and night sing praise to Thee, saying—"Blessing, and honour, and glory, and power, be unto Him who sitteth upon the throne, and unto the Lamb, for ever and ever. Amen."



PART II.

FROM THE 6TH TO THE 66TH DEGREE OF INITIATION INTO THE MYSTERIES OF THE STRUCTURE OF THE UNIVERSE.

AS it is generally supposed that there is no *material* creation beyond the stars, we think it advisable, before proceeding further with our subject, to introduce a known piece of machinery by way of illustration, as a help to the comprehension of the unknown. Let us suppose a locomotive engine all enclosed except one wheel revolving with great *velocity*. Let us further suppose this wheel to be exhibited to the public for the first time. They would doubtless be greatly astonished, and would wonder what was the motive power that caused it to revolve, what purpose did the *inventor* intend it to subserve, and what was the nature of the machine of which it evidently formed a part. If we bring an engineer to view this wheel, he would at once perceive that it formed a part of a locomotive engine, and could explain the general structure of the machine, and tell the number of wheels that would be requisite for its completion.

In Part I. we have described one great spherical *star* wheel, and now, after the examination of this wheel, we proceed to inquire into the nature of the *unknown aërial machine* of which it forms a part.

As we are now about to proceed into space, beyond the regions ever proposed to be traversed by Practical Astronomy, we shall, in order to assist the general reader to understand this part, occasionally quote, from the Scriptures, passages bearing on the subject.

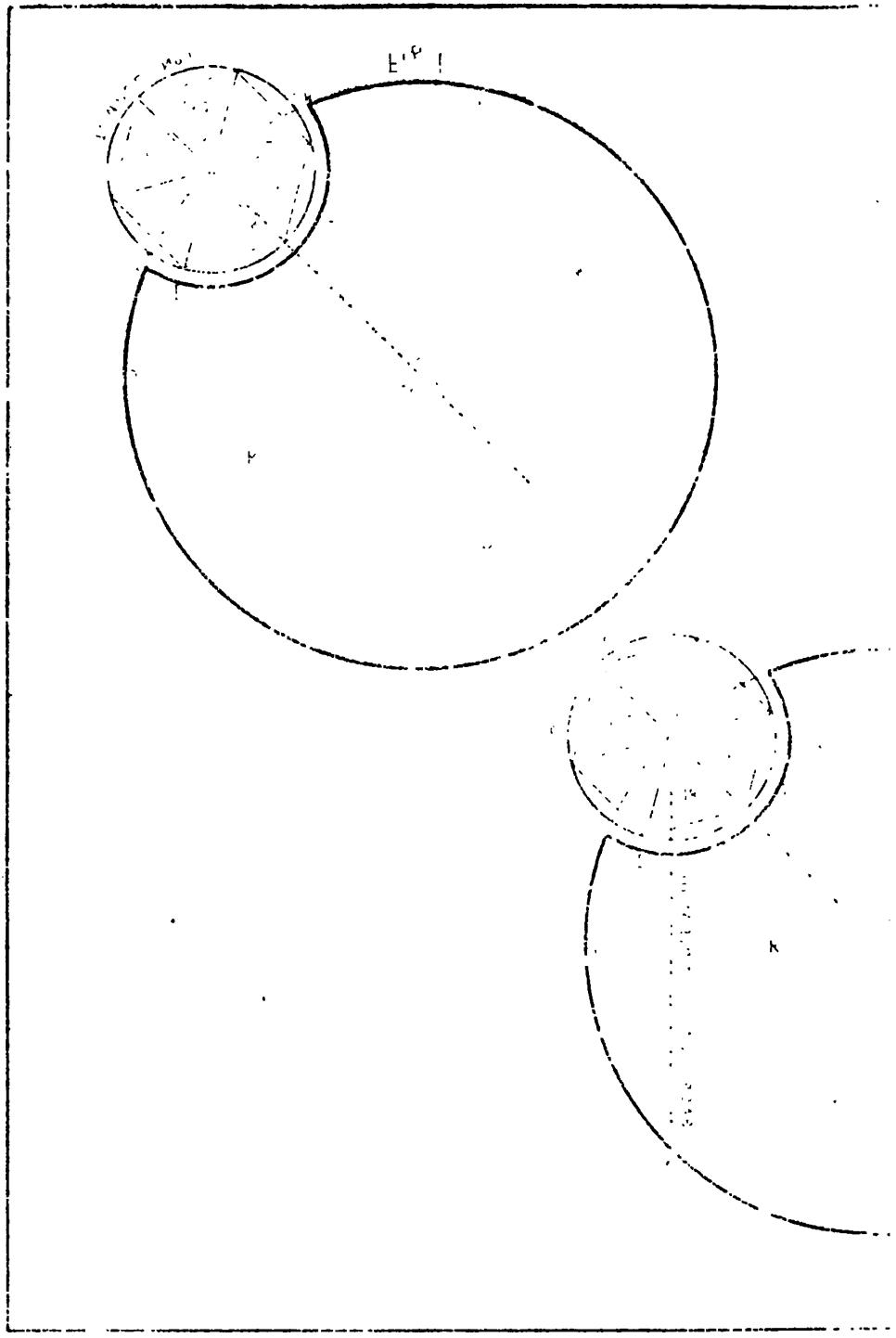
> "Beautiful for elevation, the joy of the whole earth,
> Is Mount Zion, on the sides of the north;
> The city of the great King.
> God is known in her palaces for a refuge."—*Psalms* xlviii. 2, 3 (Revised English Bible).

Again,

> "For thou saidst in thine heart:
> I will ascend into heaven,
> I will exalt my throne above the stars of God:
> I will sit upon the mount of assembly,
> In the sides of the north:
> I will ascend above the heights of the clouds;
> I will be like the Most High.
> Yet thou shalt be brought down to hell,
> To the sides of the pit."
> *Isaiah* xiv. 13–15 (Revised English Bible).

We see from the above that the city of the Great King is—first, A MOUNT; second, ABOVE the stars; and third, that it is NORTH.

We shall now proceed to complete our survey. Let the celestial pole be produced NORTH (see Plate VII.). Let the blue dotted lines be also produced. On the



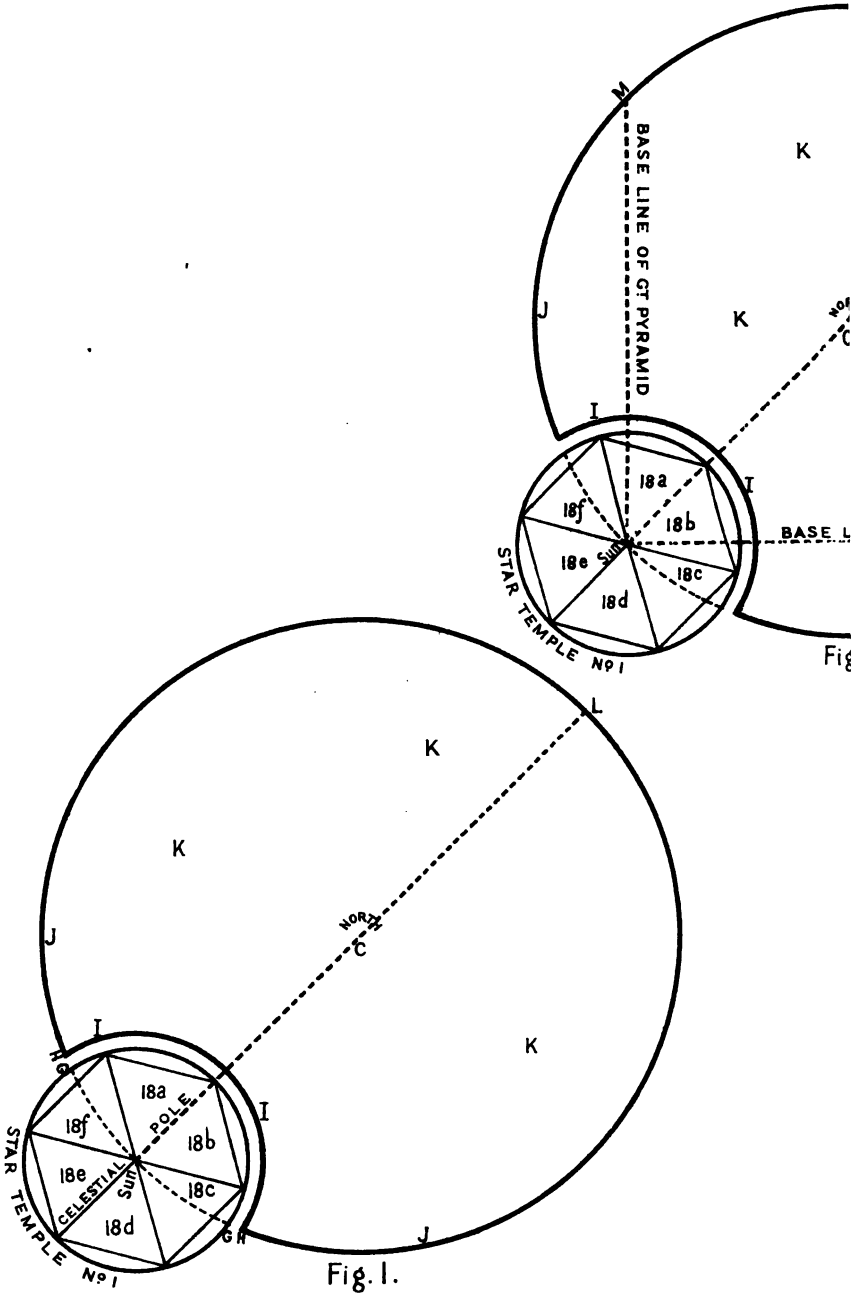


Fig. 1.

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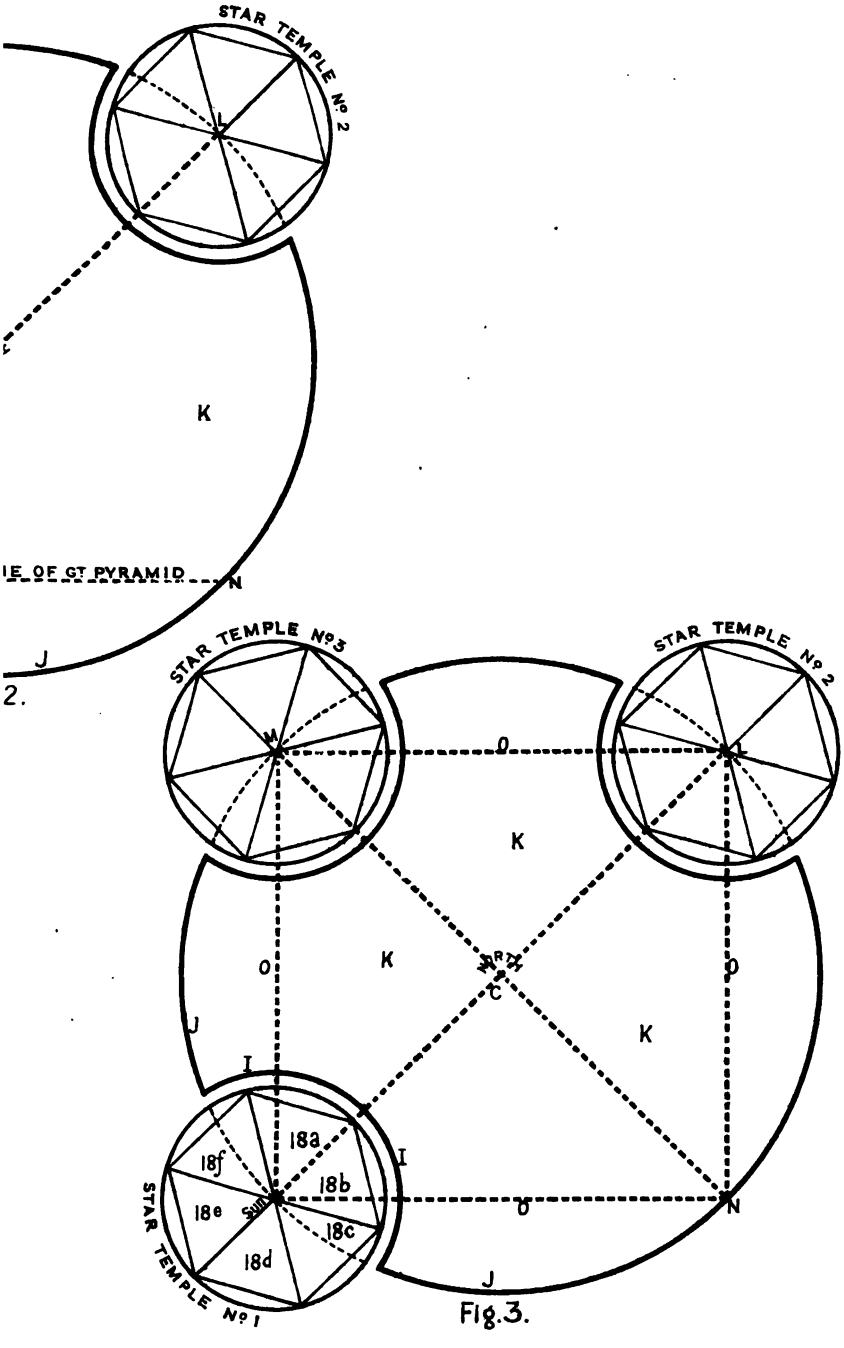

Fig. 3.

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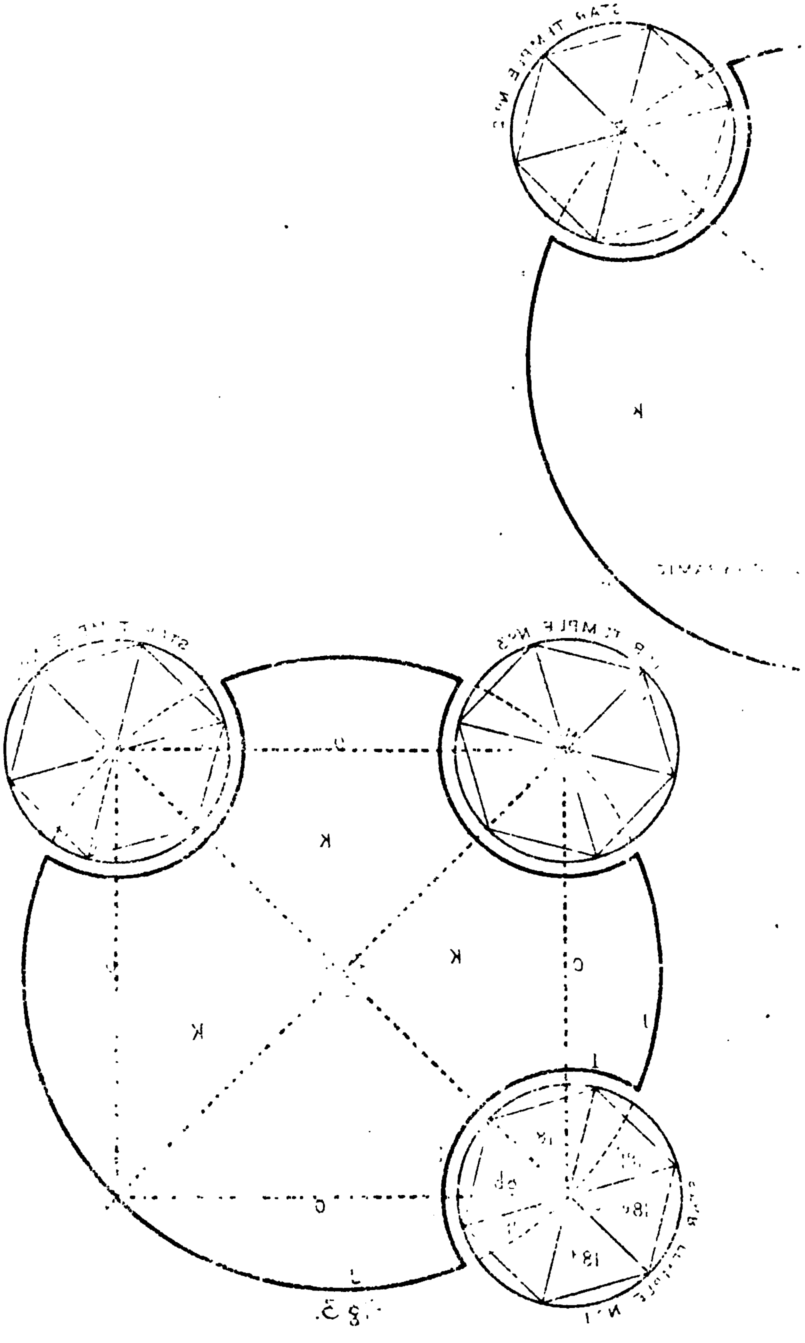


Fig 3.

line of the celestial pole take a centre, C (Plate VIII., Fig. 1). With C as centre and the Sun as distance, describe the large circle JJ. We have again to *diminish* the scale, so that the small circle on Plate VIII., Fig. 1, represents the large circle on Plate VII. Let this large circle JJ mark the enclosure of the *unknown land.* Produce the celestial pole until it cuts the large circle in L. With Sun as centre and II as distance, describe a semicircle shown on Plate VII. by thick black line cutting the very large circle in GH. The intervening space between Star Temple No. 1 and KKK is an immense distance to allow this *star temple* to revolve. This great gulf of space is similar to that which separates the solar system from the fixed stars. The question now is, What is the form of this *new* land, marked KKK on plan? We reply, it must be, like the sun, planets, stars, and star Temple, *spherical,* but differs from the star Temple in being a *solid* mass of inconceivably great dimensions, so great, that if all the suns, stars, and planets were united in one body, they would fall very far short of its bulk. This great solid globe, with its *one* star Temple, is evidently *imperfect,* not being properly balanced. Now where the celestial pole cuts the large circle in L (see Plate VIII., Fig. 2), describe a circle in every point similar to Star Temple No. 1. Call this Star Temple No. 2. It is self-evident that even yet this globe is not evenly balanced. Produce the dotted blue lines until they cut the large circle in M and N. Construct another star Temple at M, similar to the

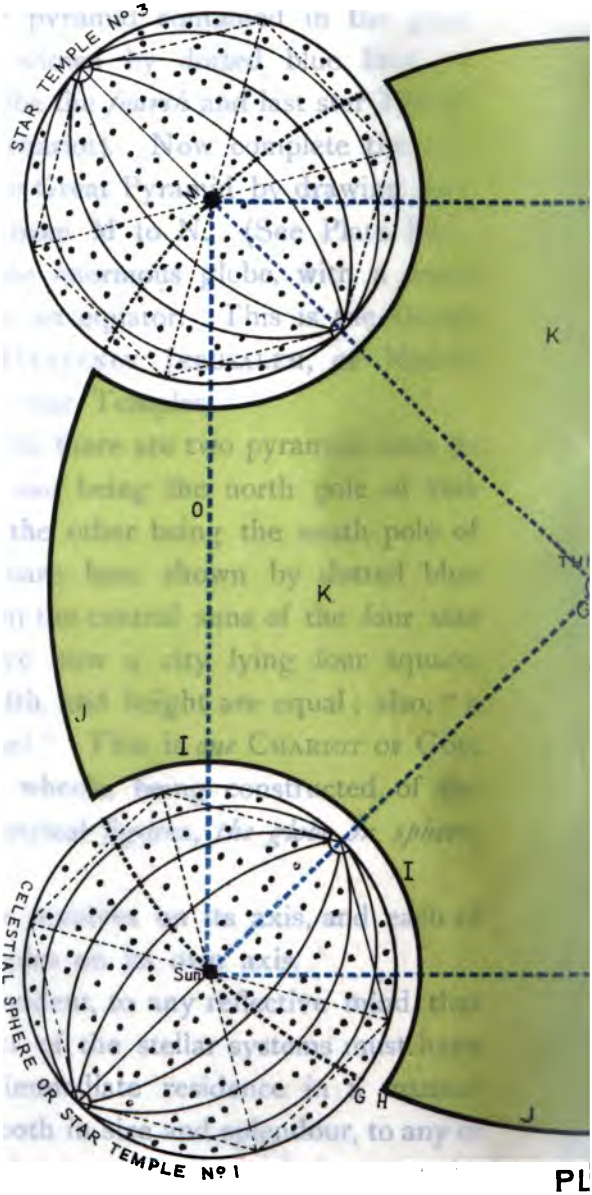
one at L. Call this Star Temple No. 3. Complete the square base of the pyramid contained in the great Globe of Heaven shown by dotted blue lines on Fig. 3. At N describe the *fourth* and last star Temple (belonging to this chariot). Now complete the construction lines of the Great Pyramid by drawing lines from L to N and from M to N. (See Plate IX.)

We have now one enormous globe, with a north and south pole, also an equator. This is the GLOBE OF HEAVEN, the HEAVENLY JERUSALEM, or MOUNT ZION, with its *four* star Temples.

In this great globe there are two pyramids, base to base, the apex of one being the north pole of this globe, the apex of the other being the south pole of this globe, the square base shown by dotted blue lines stretching from the central suns of the four star Temples. We have now a city lying four square, whose length, breadth, and height are equal; also, "a wheel within a wheel." This is *one* CHARIOT OF GOD, with its *four star* wheels, being constructed of the *three* perfect geometrical figures, *the globe or sphere, pyramid, and cube.*

This great globe revolves on its axis, and each of the *four* star Temples on its own axis.

It must be self-evident, to any reflective mind, that the great Architect of the stellar systems must have formed His more immediate residence in a manner infinitely superior, both in size and splendour, to any of the systems which surround Him. It must be remembered that this great globe and *Metropolis of*



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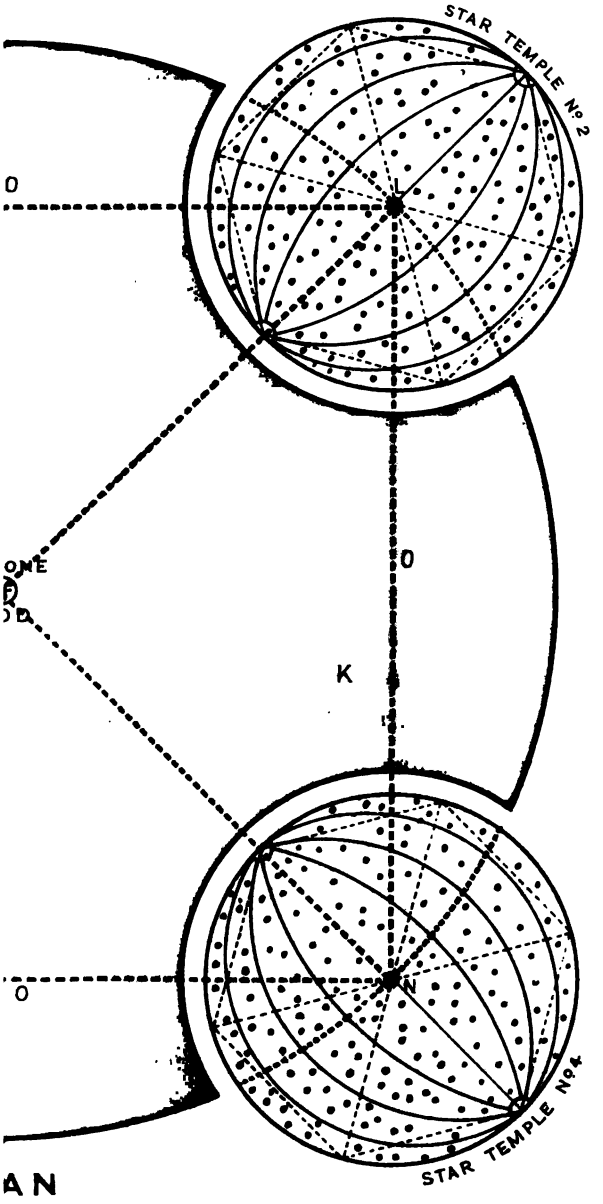

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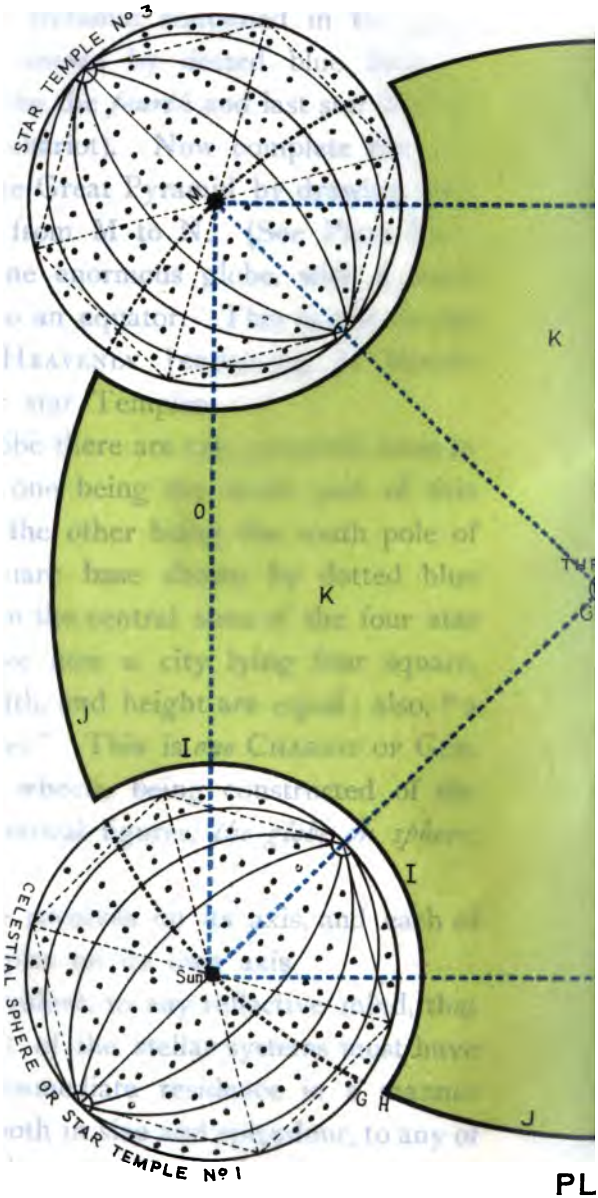

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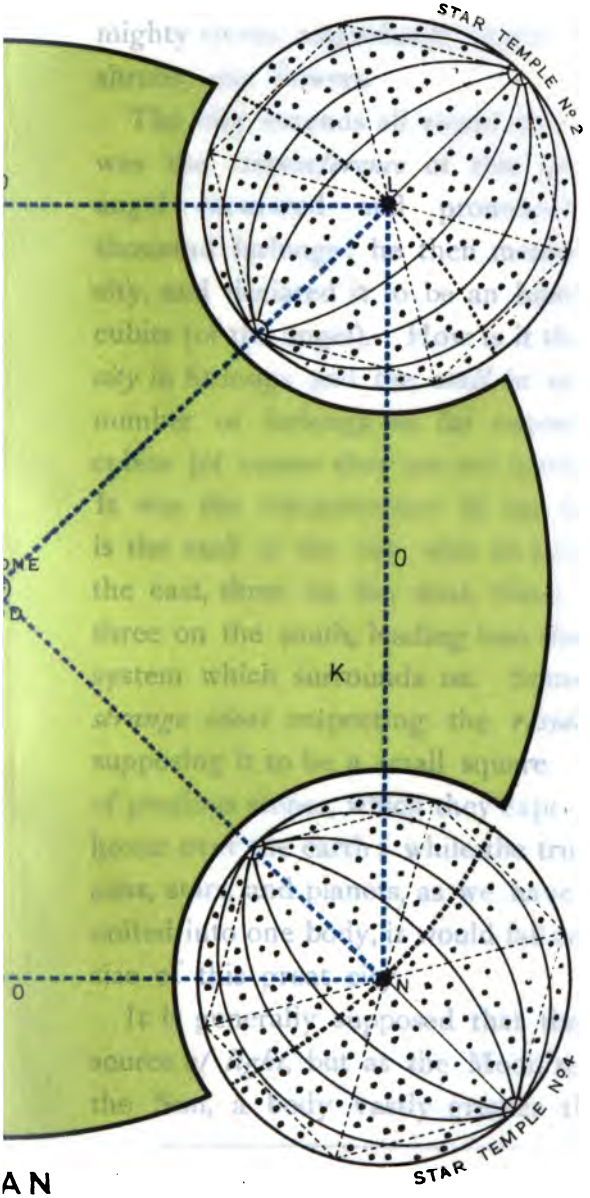
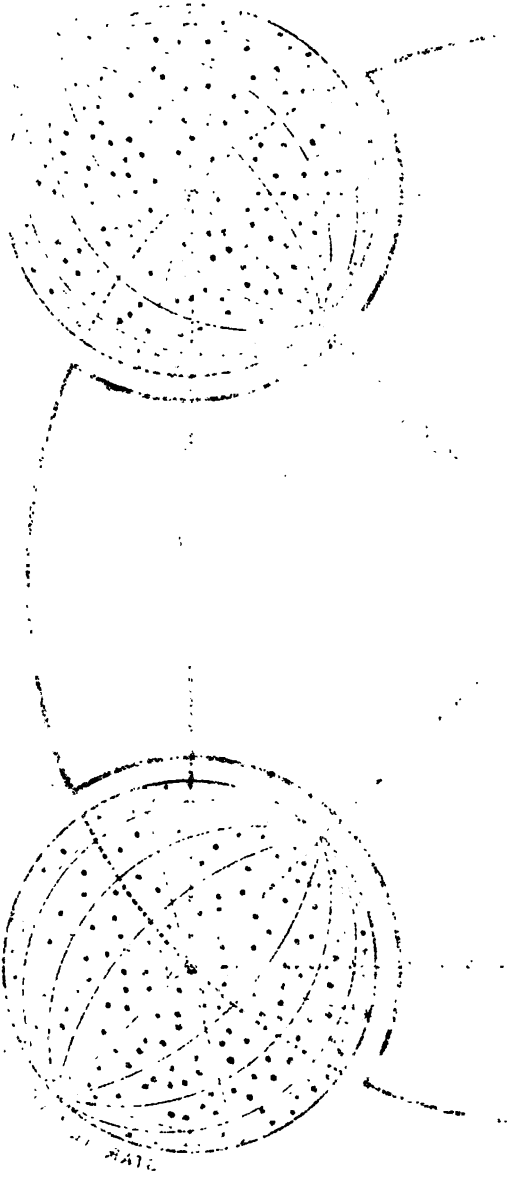
WITH ITS 4 ST

JAMES A. MONCRIEFF, C.E.



AN
BE OF HEAVEN
AR TEMPLES.



the Universe is *solid*, with its gigantic mountains, mighty rivers, magnificent forests, hills, vales, streams, shrubs, and flowers.

The city extends all round this great globe, and it was the *circumference* of this great globe that the angel measured and pronounced to be twelve thousand furlongs; he then measured the wall of the city, and declared it to be an hundred and forty-four cubits (of the angel). How is it that he measured the *city* in furlongs and the *wall* in cubits? and that the number of furlongs so far exceeds the number of cubits (of course they are not earthly measurements)? It was the circumference of *one* star Temple, which is the *wall* of the city, with its twelve gates, three on the east, three on the west, three on the north, and three on the south, leading into the city from the star system which surrounds us. Some theologians have *strange ideas* respecting the *residence* of the Deity, supposing it to be a small square structure composed of precious stones, which they expect will *descend** and hover over the earth; while the truth is, that if all the suns, stars, and planets, as we have said before, were united into one body, it would fall *very far* short of the size of this great city.

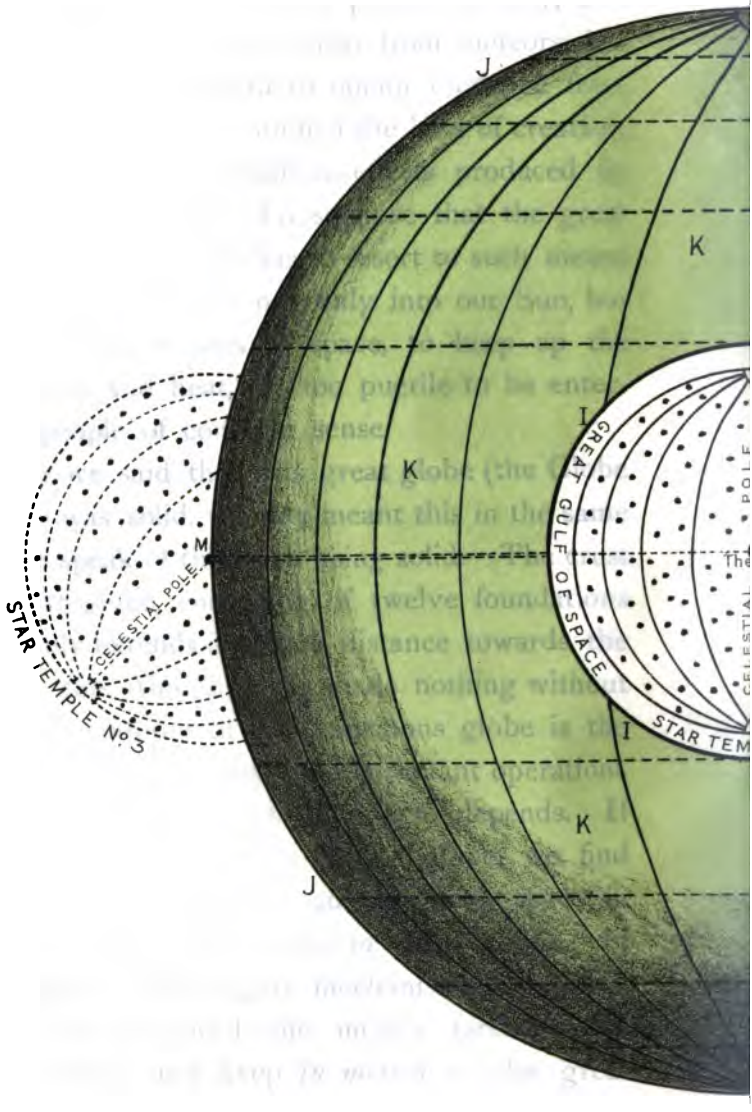
It is generally supposed that the *Sun* itself is the source *of light*, but as the Moon reflects the light of the Sun, a body vastly greater than itself, in like

* St. John saw the Heavenly Jerusalem *descend*. This was quite natural; as he was being "*caught up*," the heavens would *appear* to him to *descend*.

manner the Sun reflects the light of an *unknown* body vastly greater than itself. The popular theory, that the Sun derives its light and heat from meteors, &c., falling into it, is *too absurd* to obtain credence from any one who has carefully studied the laws of creation, and has observed the *wondrous* effects produced by the most simple causes. To suppose that the great Architect of the Universe has to resort to such means as throwing *meteors*, &c., not only into our Sun, but into the millions of suns in space, to keep up the supply of light and heat,* is too puerile to be entertained by people of common sense.

Although we said that this great globe (the Globe of Heaven) was solid, we only meant this in the same sense as we speak of the earth being solid. The crust of this great globe, consisting of twelve foundations or strata, only extends a certain distance towards the interior; as the Almighty has made nothing without its use, so the interior of this enormous globe is the scene of the most stupendous and important operations on which the *stability* of the Universe depends. If we descend into the interior of this globe, we find in the northern hemisphere an enormous space in pyramidical form, and the same in the southern. In these are placed the mighty mechanisms, by whose operations are produced the mighty forces which regulate, animate, and keep *in motion* all the great star systems in space. Here is the great Laboratory

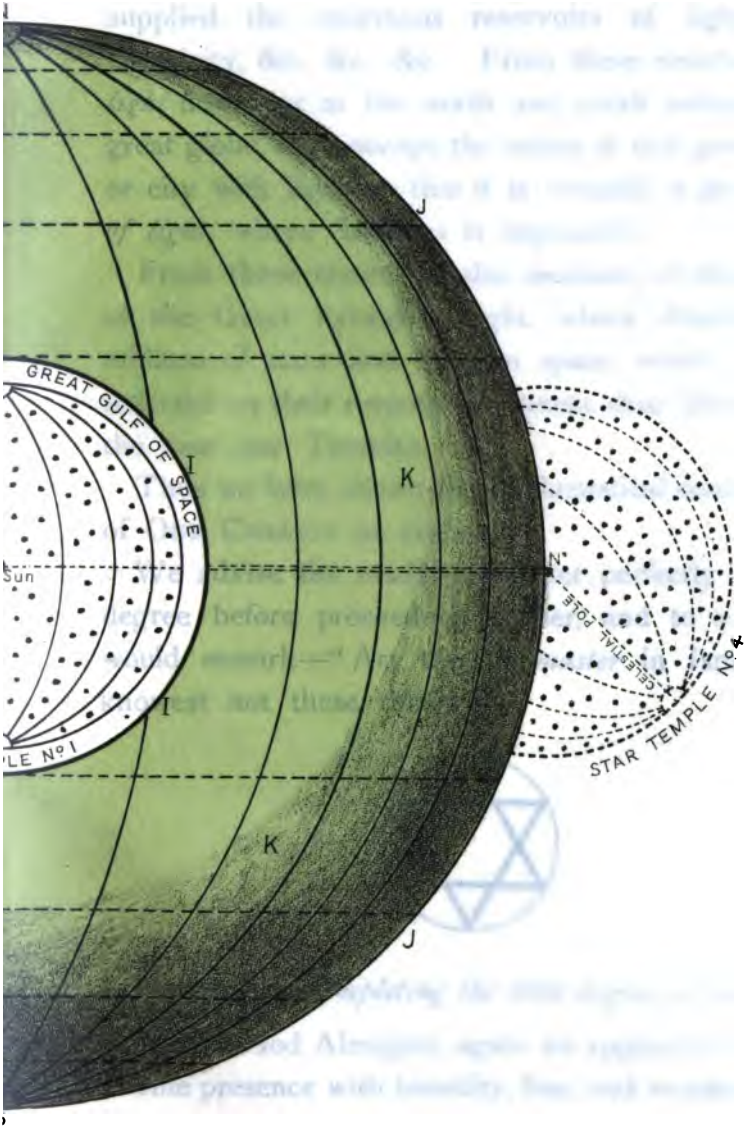
* It is worthy of note that light was created the *first* day, and the *sun* not until the *fourth*.



ELEVATION OF GREA

AS SEEN REVOLVI

JAMES A. MONCRIEFF, C.E.



T GLOBE OF HEAVEN

NG THROUGH SPACE.

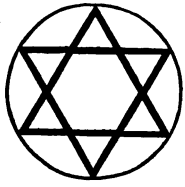
Marcus Ward & Co.

which contains the chemical apparatus which keeps supplied the enormous reservoirs of light, heat, electricity, &c., &c., &c. From these reservoirs the *light* flows out at the north and south poles of this great globe, and *envelops* the whole of this great globe or city with light, so that it is virtually *a great globe of light*, where darkness is impossible.

From these reservoirs also *emanates*, at the corners of the Great Pyramids, light, which illumines the millions of stars and suns in space, which is again reflected on their respective planets, thus illuminating the *four* star Temples.

Thus we have shown the mathematical construction of ONE CHARIOT OF GOD.

We advise the reader to master perfectly the 66th degree before proceeding further, and to some we would remark—"Art thou a *master* in Israel, and knowest not these things?"



Prayer after completing the 66th degree of initiation.

O Lord God Almighty, again we approach into Thy Divine presence with humility, fear, and wonder, when we contemplate the mysteries of that city that hath foundations, whose builder and maker is God.

Leaving stars, suns, and systems behind, revolving

day and night, we approach to Mount Zion, Thy chosen residence, the globe enveloped in light. As we ascend the sapphire terraces, which rise like steps surrounding the great star Temple, we behold the triple gates, which lie north, south, east, and west, ablaze with light, cherubic form, studded with suns.

Below the city's twelve foundations, range of precious stones, strata on strata, sparkling with ever-varying lines, like countless rainbows twining and intertwined. Silver clouds folding and enfolding themselves like curtains drawn around the great star Temple, whose stellar dome stretches into vast infinity. Above, the lofty crystal walls, around are various mystic forms, and myriad voices ring, as swiftly to and fro pass and re-pass angelic messengers.

Thus far, O God, 'tis possible for men to view with powerful telescopes, but not to penetrate beyond this outer wall. Its gates unfold; it seems a jasper clear, a greenish tint the landscape covers o'er, and mountain piled on mountain seems, down whose steep sides innumerable torrents rush, and crystal cataracts dash, o'er peaks, and crags, and mountain tops, into the plains below, there forming mighty rivers, which the whole landscape interlace. Imperial avenues lead even to Thy Throne, whose golden pavement seems on fire.

We view with admiration, not unmixed with awe, the countless palaces, resplendent with internal and external glory, which stud this Globe of Light, the crystal lakes reflecting scenes celestial. The sparkling

fountains, the countless trees, whose leaves and fruit shine like meteors of precious stones, extending over hill and dale, and mount and plain, in great profusion. The verdant terraces extending right and left, covered with shrubs and flowers of dazzling tints, which deck and beautify this garden of the Lord.

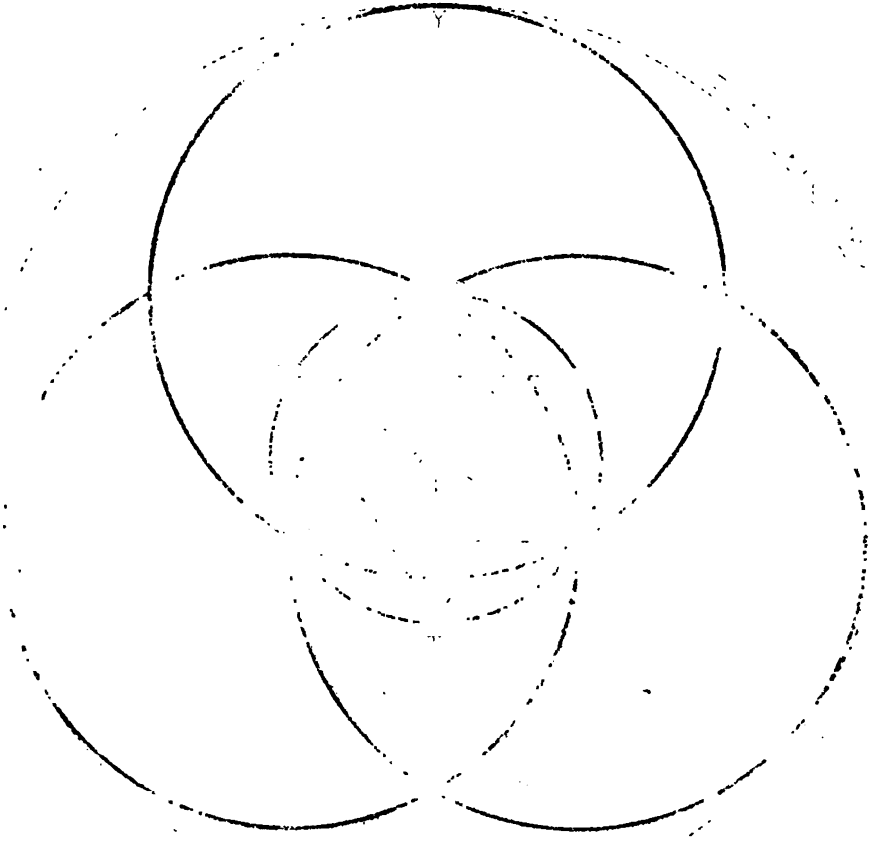
Proceeding *north*, from strength to strength, from glory unto glory, passing close by the Tree of Life, we make bold to approach Thy throne of solid light or living fire, whence thousands and ten thousand thunders roll and lightnings flash, and from beneath Thy throne flow crystal streams of life. Sweeping the horizon, a rainbow girds this mount of God, with four great intersections, whence ascends, in awful majesty, the amber light of starry Temples four, all filled with life; from these *four* living creatures comes the cry of "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. Amen."

PART III.

FROM THE 66TH TO THE 666TH DEGREE OF INITIATION INTO THE MYSTERIES OF THE STRUCTURE OF THE UNIVERSE.

"A mount of God is Mount Bashan,
A mount of peaks is Mount Bashan.
Why, ye mountain-peaks, regard ye with envy
The mount that God desireth to dwell in?
Yea, the LORD will dwell *there* for ever.
The Chariots of God are twenty thousand, thousands of thousands;
The LORD is among them, on Sinai, in the holy place."—*Psalms* lxviii. 15, 16, 17 (Revised English Bible).

IN Part II. we have shown the construction of *one* Chariot of God; this is the centre chariot round which all the others revolve. We now proceed to show the manner in which THE TWENTY THOUSAND CHARIOTS perform their revolutions in space. These chariots are all of similar construction. It must be borne in mind that *all* the circles shown on Plates XI. and XII. only represent the various *orbits* in which these chariots revolve round the *centre one*, in which God desireth to dwell; yea, the Lord will dwell there for ever.



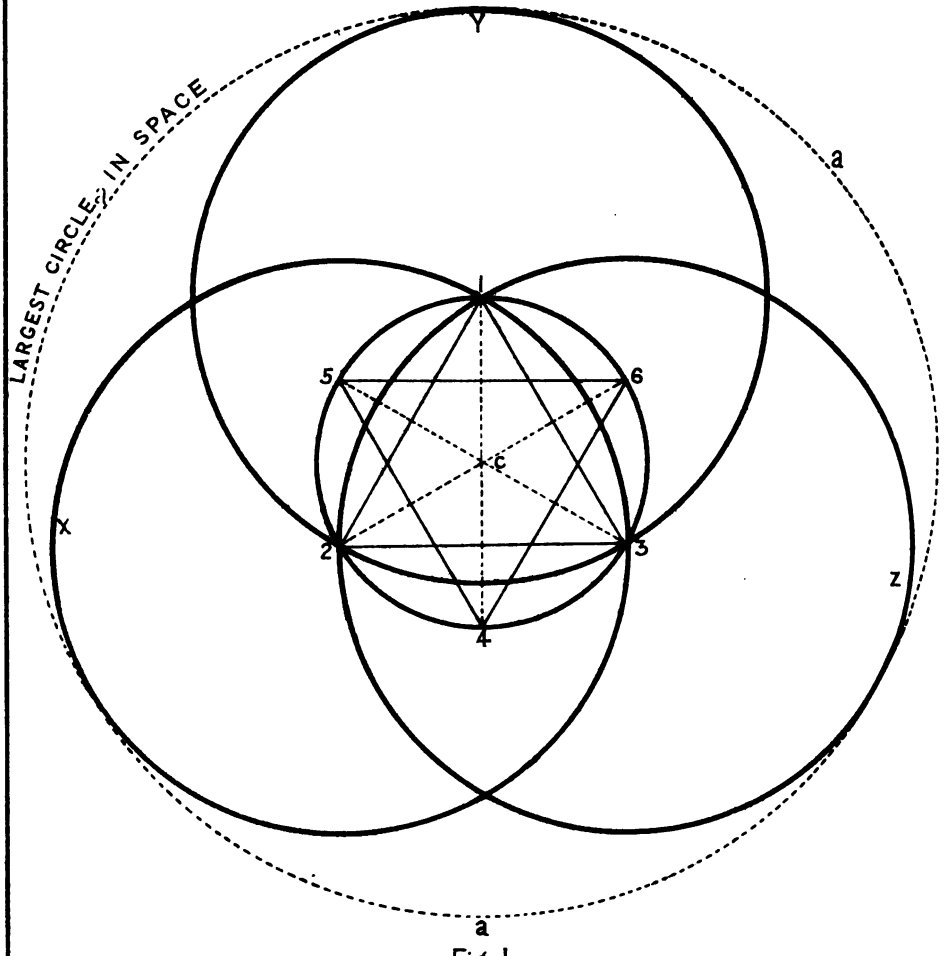


Fig. 1.

THE OUTER GREAT CIRCLES OF THE

DIVINE RACE COURSE

JAMES A. MONCRIEFF, C.E.

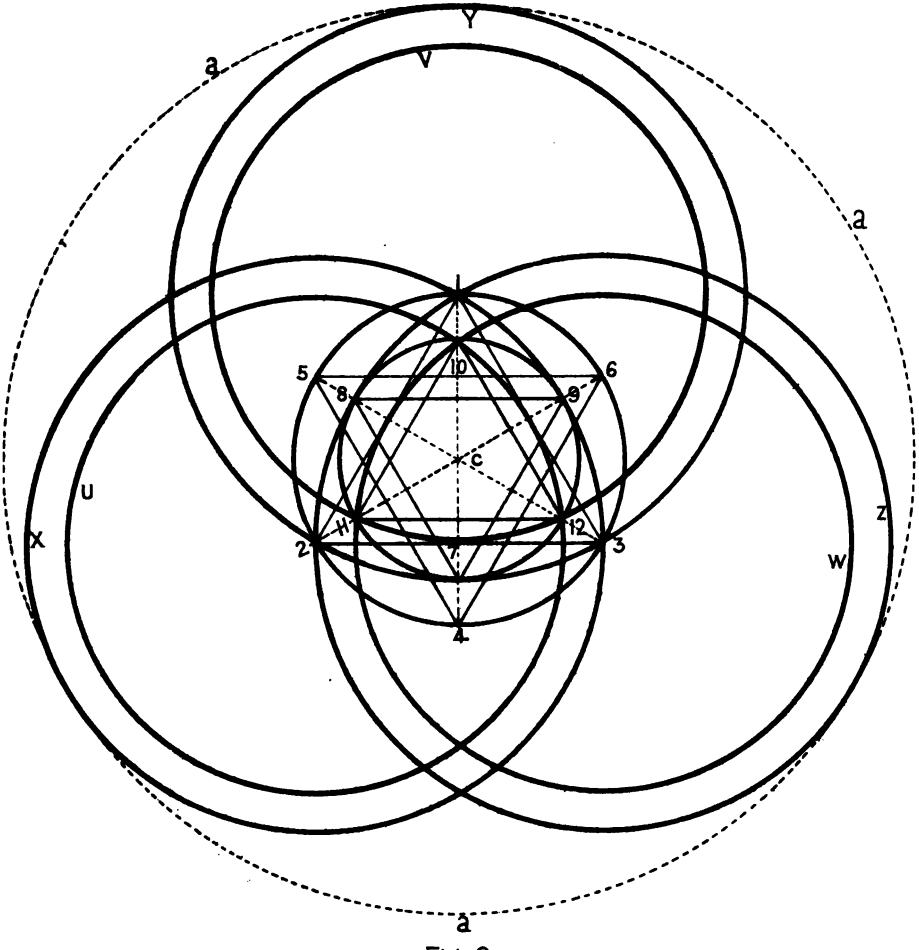
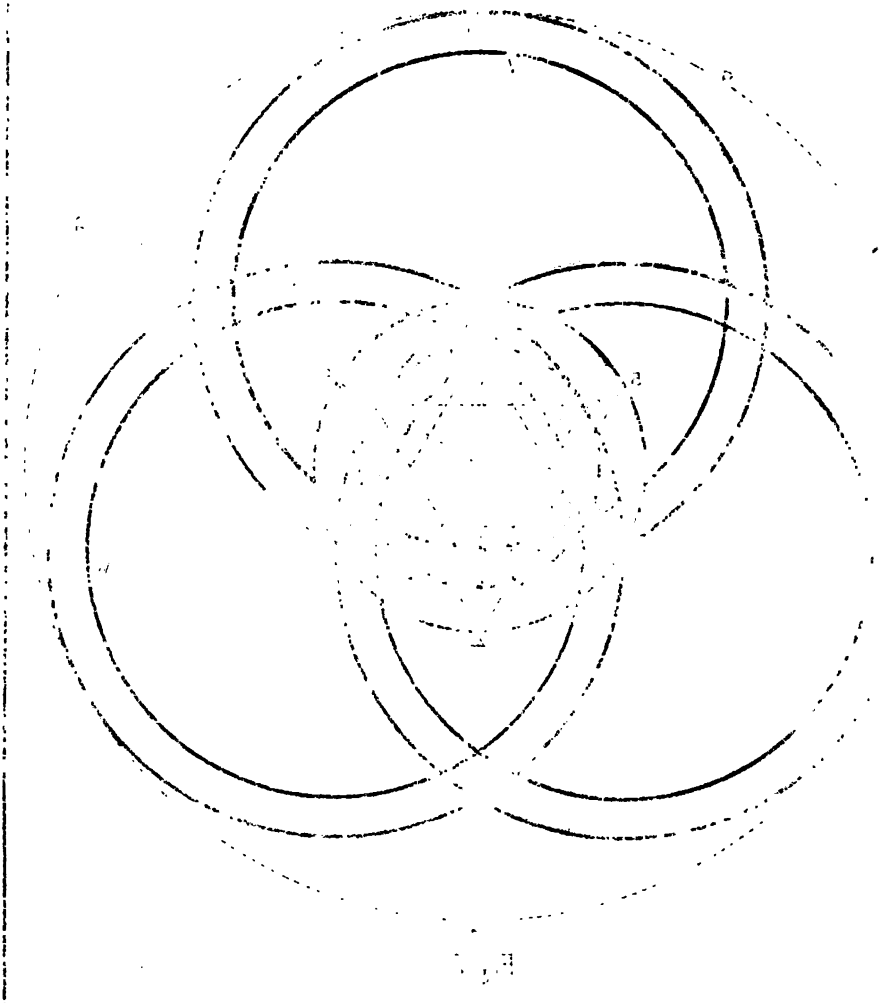


Fig. 2.

THE OUTER AND MIDDLE GREAT CIRCLES OF THE

DIVINE RACE COURSE

Marcus Ward & Co



We fear that few of our readers will be able to rise to the sublime height necessary to master the next degrees, as all preconceived ideas must be thrown overboard, and we must go back in thought to the time when there was no Creation, and imagine ourselves, as it were, accompanying the Divine Architect as He went forth *to lay off* the Universe in space.

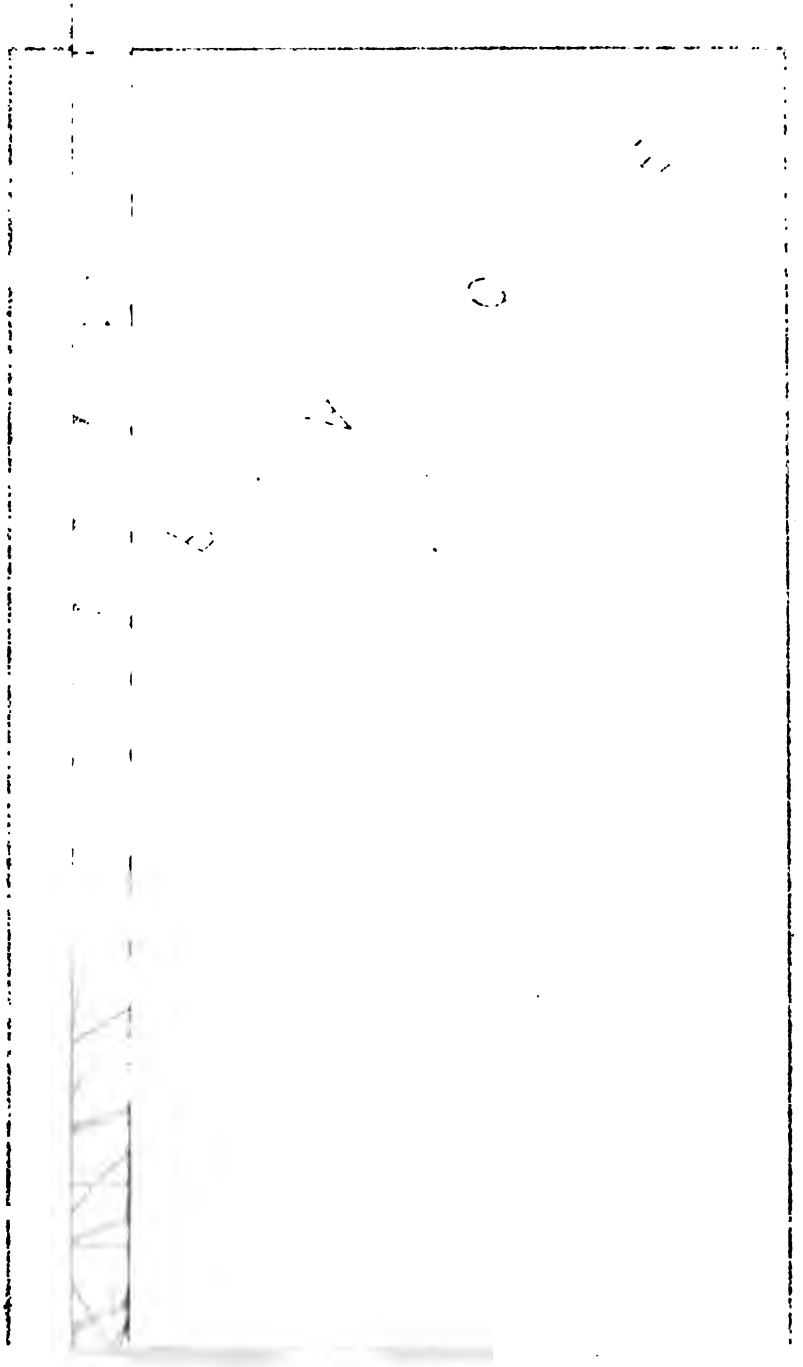
We read that when the Lord went forth to create the heavens, He stretched a compass or drew a circle on the face of the deep (Proverbs viii. 27), which marked the bounds within which the Material Universe was to revolve. (See Plate XI., Fig. 1, a a a.) Being again compelled to reduce the scale, the *point* C represents THE CHARIOT described in Part II., and contains the whole of the Creation up to the 66th degree. With C as centre and a as distance, describe the dotted circle a a a, it representing *the largest* circle in space. Again, with C as centre and 1 as distance, describe the small black circle. In this circle lay off the equilateral triangle 1, 2, 3; now with 1 as centre and 2 as distance, describe the large circle Y. With 2 as centre and 1 as distance, describe the large circle X. With 3 as centre and 2 as distance, describe the large circle Z. Bisect the angles of the equilateral triangle, and produce the lines until they cut the small black circle. Draw lines from these points, making the second equilateral triangle marked 4, 5, 6 on plan. We have now *three* large circles, *one* smaller circle, and *two* equilateral triangles interlaced.

These mark the OUTER CIRCLES OF THE DIVINE RACE-COURSE.

We shall now proceed to form the others. From the points where the three large circles X, Y, Z cut the dotted lines which bisect the equilateral triangle 4, 5, 6, describe the small black circle (Plate XI., Fig. 2). From these points, where this circle cuts the dotted lines, draw lines forming the equilateral triangles marked 7, 8, 9 and 10, 11, 12. With 1 as centre and 12 as distance, describe the circle V. With 2 as centre and 10 as distance, describe the circle U. With 3 as centre and 11 as distance, describe the circle W. We have now *six* large circles, *two* smaller ones, and *four* equilateral triangles. These circles mark THE OUTER AND MIDDLE BOUNDS OF THE DIVINE RACECOURSE.

We shall now proceed to describe the inner and last great circles (see Plate XII.). From where the three circles U, V, W cut the dotted lines, describe the inner black circle; and from the points where this circle cuts the dotted lines, draw the equilateral triangles marked 13, 14, 15 and 16, 17, 18. With 1 as centre and 18 as distance, describe the circle S; and with two as centre and 16 as distance, describe the circle R. With 3 as centre and 17 as distance, describe the circle T. We have now THE OUTER, MIDDLE, AND INNER BOUNDS OF THE DIVINE RACECOURSE, viz., *nine* large circles, *three* smaller ones, and *six* equilateral triangles. These *nine* circles mark the ORBITS in which the 20,000 Chariots of God revolve round the *great central one*, the Heavenly Jerusalem.

Plate XII.



In the various revolutions of these chariots, the axis of each chariot always points NORTH towards the great centre, the Throne of God. As there are *four* star Temples or *star* wheels connected with each *one* of these enormous Chariots, consequently there are 80,000 great stellar systems or star Temples in space.

After the above description, it is self-evident that all the parts in the Divine racecourse follow each other *consecutively*, and that there cannot be more large circles than *nine*, allowing sufficient space for the chariots to revolve.

Whether we have twenty thousand or one hundred thousand chariots, the *principle* on which they revolve is the same; therefore, to make the matter as simple as possible, we shall only start eighteen from the eighteen points. Let us cut 18 small pieces of card-board, numbered from 1 to 18, and place them on the 18 points shown by black dots on Plate XII. Let these represent chariots ready to start and perform their several revolutions round the yellow, blue, and red circles. As they all move at the same relative distances from each other, when 5, 8, 14 have moved sixty degrees of the black circles, 5, 8, 14 will occupy the places occupied at start by 2, 11, 17, and 2, 11, 17 will be where 4, 7, 13 were at start; 4, 7, 13 will be at 3, 12, 18, and 3, 12, 18 will be at 6, 9, 15; and 6, 9, 15 will be at 1, 10, 16, and 1, 10, 16 will be where 5, 8, 14 were at start.

As 5, 8, 14 still continue to revolve, they will pass

from the *three* black circles on to the *yellow* circles; 4, 7, 13 will at the same time have passed from the black circles on to the *red;* 6, 9, 15 will also have passed from the black circles on to the *blue.* 5, 8, 14 are followed on the yellow circles by 1, 10, 16; 4, 7, 13 are followed on the red circles by 2, 11, 17; 6, 9, 15 are followed on the blue circles by 3, 12, 18. We have now the eighteen chariots revolving, six on *yellow* circles, six on *red* circles, and six on *blue* circles.

When 5, 8, 14 have passed round the yellow circles to the places occupied at start by 1, 10, 16—4, 7, 13 will have passed round the red circles to the places occupied at start by 2, 11, 17, and 6, 9, 15 will have passed round the blue circles to the places occupied at start by 3, 12, 18. 5, 8, 14 now pass on to the three *blue* circles, followed by 1, 10, 16; 4, 7, 13 pass on to the three *yellow* circles, followed by 2, 11, 17; 6, 9, 15 pass on to the three *red* circles, followed by 3, 12, 18. Again, when 5, 8, 14 and 1, 10, 16 have moved round the *red* circles, they will have passed consecutively round the YELLOW, BLUE, and RED circles. When 4, 7, 13 and 2, 11, 17 have moved round the *blue* circles, they will have passed consecutively round RED, YELLOW, BLUE. When 6, 9, 15 and 3, 12, 18 have moved round the *yellow* circles, they will have passed consecutively round the BLUE, RED, and YELLOW circles.

These chariots have now performed *one* revolution round the great *central* Chariot or Metropolis of the

Universe. All the chariots perpetually perform their *triple* revolutions in space round their great *moving* centre. Although on plan we show nine *circles*, it will be observed, by following the course of these chariots, that in their passage from one set of circles to another their orbits are elliptical.

Each star Temple has *three* motions—1st, each star revolving on its axis; 2nd, each star Temple revolving round a common centre; 3rd, its onward motion through space in connection with the great Globe of Heaven to which it is attached.

Each chariot has *three* motions—1st, on its own axis; 2nd, round the common centre of gravity; 3rd, its motion through space as God directs in common with all the chariots. Thus we have MATTER—SPACE—GOD.

Prayer after completing the 666th degree of initiation.

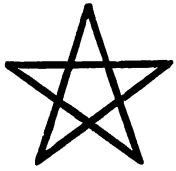
O great, terrible, and Eternal Jehovah, omnipotent, omniscient, omnipresent, we again, in adoration, bow before Thee, who sittest upon the throne of the Universe, and coverest Thyself with light as with a garment; yet hast Thou chosen Mount Zion, *the great centre*, as Thy more immediate dwelling-place; yea, Thou shalt dwell in it for ever.

Beautiful, magnificent, and wonderful though this Globe of Light appears, with its myriad stars, yet one is tempted to enquire, when gazing out on the vast dark illimitable ocean of space in which it revolves, Is this great globe, with its four star Temples, revolving in solitary grandeur, the *whole* of Thy creation? Are there no other vast globes, with their star Temples, which revolve at mighty distances, concealed from view by impenetrable darkness?—a "darkness that might be felt." Ten thousand voices cry—"The chariots of God are twenty thousand, thousands of thousands, the Lord is among them, on Sinai, in the holy place."

Piercing the great darkness, we see, ascending out of the abyss of space, an orb ablaze with light, with Temples *four*, with suns, and moons, and stars in size and form like Thy own dwelling-place; and as we gaze, orb after orb, globe after globe, chariot after chariot, by hundreds, thousands, tens of thousands, they seem to run a race, as on they rush, advancing *three* abreast, and sweeping round a fearful curve, they plough the deep, and leave a fiery track behind, circling Thy throne with belts of fire, wheel within wheel, wheel within wheel; as on they rush like lightning through the fiery whirlwind, issuing from Thy throne cherubic. Yet on these chariots rush with all their rings, and suns, and moons, and stars, and systems vast, performing mighty revolutions, wheel within wheel, wheel within wheel, circle within circle, circle within circle, ellipse within ellipse.

Revolving round centre after centre, centre after centre, around still greater centres, whilst they all revolve around Thy throne, in circles *three*, and circles *three*, and circles *three*, and smaller circles *three*. Thus forming the fiery wheels which Daniel and Ezekiel saw around Thy throne. It is Thou, O God, who rulest among the armies of heaven, and over the innumerable hosts scattered throughout Thy vast creation, and commandest homage and obedience from the Thrones, Dominions, Princedoms, Powers who rule the hosts that dwell throughout Thy Universe.

We rise in *vision* for a moment, sweep the fields of space, and see the Universe, like lightning, revolving in a whirlpool amidst the ethereal regions of the vast abyss. We may comprehend Thy creation as laid off in space, but who can measure immensity? the finite cannot understand the infinite, nor can the creature comprehend the Creator. Selah.



Appendix.

By ELIJAH THE PROPHET.

1882 + (the **40** years' respite*) = 1922, end of this age.

Principal persons represented in the last great drama :—

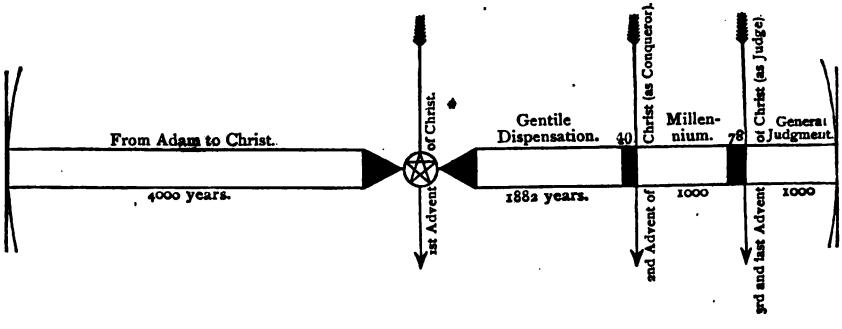
CÆSAR *versus* CHRIST.

SATAN'S SIDE.	CHRIST'S SIDE.
☐ The Anti-Christ.	☐ The Prophet.
☐ The False Prophet.	☐ (Socius.)

4000 years from Adam to Christ.

1882	,,	Gentile Dispensation + the
40	,,	Respite.
1000	,,	Millennium.
78	,,	Satan let loose after Millennium.
1000	,,	Duration of General Judgment.

Total, 8000 Years.



* *Moses* fasted forty days—Deut. ix. 9–11 ; so did *Elijah*—1 Kings xix. 8 ; so did our *Lord*—Matt. iv. 2. Forty days' respite were given to the Ninevites that they might repent—Jonah iii. 3; and *thrice forty* (one hundred and twenty) years were given to the old world for the same gracious purpose.—*Clarke's Commentary.*